

Rev C E Betticher Jr  
19jun20

# The Living Church

VOL. LXII

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NO. 24

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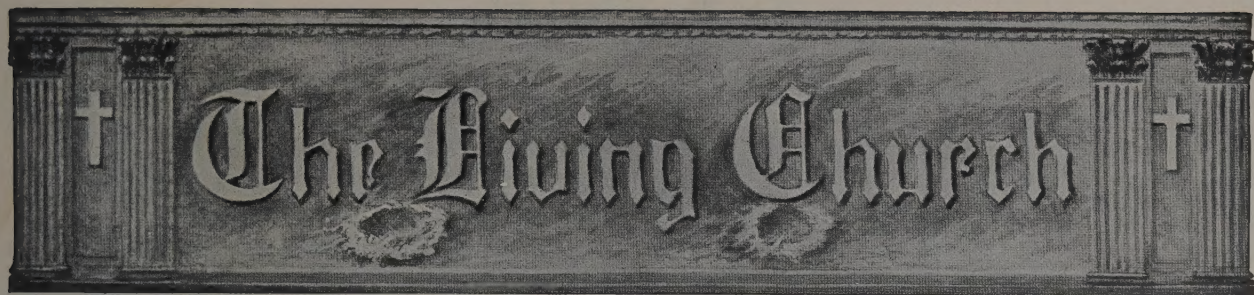
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NEITHER HURRYING nor slackening, but sure of thy great and  
glorious destiny, walk thou; and presently all around thee shalt  
thou see the similitude of Him whom thou seekest: He shall send  
a multitude of messengers in advance to cheer thee on thy way.—  
*Edward Carpenter.*



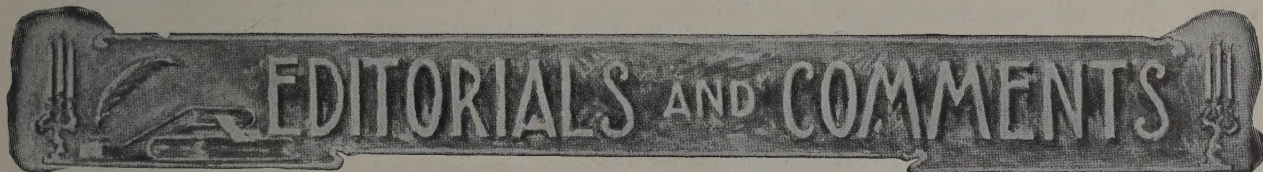


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VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 10, 1920

NO. 24



## The Next Step

WITH Easter the first stage of the Nation-wide Campaign is completed throughout practically the entire Church. Here and there, no doubt, particular parishes have not yet begun their work, whether through local considerations that warrant the delay or because they have not been aroused out of the apathy of a contented parochialism. On the whole the Church responded to the call, and made good splendidly. If the close of the first chapter was not everywhere reached by the second week in Advent, as had been hoped, at least the vast majority of us are ready now to enter upon the next step, under the anticipated leadership of the newly constituted Campaign Department of the Presiding Bishop and Council. The harder any of us worked during the first stage, the more enthusiastic we are for the second. And even the few curious expressions of cynics which find their way into the columns of our contemporaries, charging the failure of a movement whereas the failure is only with themselves, do but bear witness to the fact that they are not delivering themselves of disinterested criticism but merely re-arranging their own prejudices. To a really remarkable degree the Campaign has "informed the mind and awakened the conscience" of the Church.

Spiritual results cannot be tabulated. They are by far the most important of the accomplishments of the movement. Figures can testify only to the financial side of the work, and the giving of money was but the expression of the new spiritual vitality that has been infused into the Church. Still, the giving of money was an integral part of the Campaign, and spirituality that expresses itself in no sort of sacrificial giving may be open to some doubt. "We were amazed," says a parish paper, "to receive an inquiry from a western Church before the Campaign was scarcely over, 'How much money did your parish raise?'" Well, the "certain rich man" of our Lord's parable was also amazed, no doubt, when "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" On a certain fixed day in the Campaign the effort was everywhere to be made to raise money, and on the success of that day's work the acceptance of the Church's programme for advance very largely depended. Whoso neglected this portion of the work of the Campaign because spiritual revival is more important than money, is like one who would not provide water for the font because, forsooth, regeneration is more important than washing. On the whole, the Church generally caught the relationship between spirituality and giving, as it had been expressed in the Campaign. It was not to be expected that the whole mass of information from all the dioceses could be gathered and tabulated at so early a date, but we have already a vast amount of data which forms the basis for much gratitude to God and for some very interesting statements and deductions.

Nine dioceses have completed their quotas both diocesan and general. Approximately over half of the remaining dioc-

ces and missionary districts have raised from 50% to 90% of their quotas. The remaining dioceses and missionary districts are divided into three classes: (1) those which have completed from 15% to 45% of their quotas; (2) those which have just begun or are about to begin their canvass; (3) a very limited number which seem thus far to have made no serious attempt to carry on the Campaign at all. Perhaps none now remains in this class.

The last estimate by the Treasurer, based upon the official reports from the dioceses, indicated that there would be available this year for the general work of the Church approximately \$4,298,000. Thus from the incomplete data available when Mr. Franklin's estimate was made, which was about the middle of January, the Church had subscribed for its general work a sum approximately double to any previous year's record. If, after the very slow increase in our missionary offerings, any one had prophesied even a year ago that these offerings could be and would be doubled inside of six months as the result of any conceivable effort, he would have been termed a dreamer, or worse. Yet the result in the second and third years will be much in excess of that. Since publication of the Treasurer's statement, many dioceses and districts which up to that time had made no report have sent in returns which, though not yet published, will doubtless materially increase the estimate made in January. Nor do these facts and figures tell the whole story. The increase for the Church's work in the dioceses amounts to very large sums in the aggregate, paralleling in very many cases the increased pledges for the general work, and totaling, it is estimated, not less than \$2,000,000, or again, for diocesan activities, a sum at least double previous records. Add to these the very many cases of large increases in parish support, clerical salaries raised to a living wage, large numbers of Churchmen who have offered themselves for service, and we have a story of results already achieved which justify us in pronouncing the movement a full success.

It is regrettable that for various reasons the Church did not move all together in simultaneous preparation for the Campaign and in the execution of the canvass. We have been strong on the theory of united action but weak in the practice of it. However, we can move forward on the next stage with much greater unanimity.

IT WAS STATED again and again in the Campaign literature that the end of the first canvass is the beginning of the real Campaign. This is true quite as much in those splendid dioceses and parishes that attained the distinction of reaching or exceeding their quotas as in the greater number that also tried but attained a less notable success. Unless the Campaign is now continued there will be a serious reaction in which much of the advanced ground will be lost.

The Presiding Bishop and Council have organized the



Campaign into a distinct department of that body. Their action was a little too long deferred, due to the fact that the parent body is itself only beginning to "function", but the slight inter-regnum has not been serious. Only, vigorous following up everywhere must begin at once.

The conception in detail of methods to be pursued in the development of the work of this department will doubtless have to be worked out in experience; more, perhaps, than any of the other departments will its policy be determined by the differing conditions in each diocese.

In certain aspects this newest one is differentiated from all the other departments. It must become in a special sense the voice of the Presiding Bishop and Council to make known to the Church at large their policies and responsibilities. The agents of this department will need to be constantly in the field stimulating the Church spiritually in all its parts.

This department also bears a more intimate relation to each of the other departments than the other departments bear to each other. The data on which the policy of the Campaign Department must be defined will be gleaned not alone from the situation in the field but from that of the specialized viewpoint of all the other departments. Thus the officers and agents of this department will need to be equipped at all points with information. They will need to be "men of vision" and they must be possessed of the power to advocate and persuade.

The Campaign Department will be the general interpreter to the Presiding Bishop and Council of the situation of and needs in the field, and their special organ for conveying, through the spoken word, their message to the Church.

The Campaign Department and the Publicity Department have a coördinate function. The first utters its message primarily through the spoken word; the latter through the written word. They will of necessity be intimately related. Each is too important to be subjected to the other and both are too essentially distinctive in their responsibilities to be submerged in any other department.

Supposing these primary considerations to have been established, what can this department do *now* by way of following up the achievements of the Campaign and stimulating the Church to her full measure of devotion?

(1) They can select a staff of well-chosen men who have proved their capacity in forceful appeal. The staff should be large enough to cover the Church adequately.

(2) These members of the field staff should at the earliest moment visit the diocesan Campaign committees in personal conference, to discuss the progress of the Campaign, its local success and deficiencies, and to make suggestions for perfecting and completing it. Especially should these conferences have an eye to the approaching diocesan conventions.

(3) Where diocesan conventions are to be held after Easter, a representative of the department should be present, with practical suggestions for the future.

(4) Wherever Summer Conferences are already arranged, steps should at once be taken to have one or more representatives of this department present with a programme looking toward the systematic Campaign in the fall. Other Summer Conferences should be arranged in places where needed.

(5) The officers and agents of the department should arrange special training conferences for volunteer speakers who may be used in the more intensive propaganda in the fall.

(6) A systematic plan to reach the whole Church during the fall with large numbers of selected speakers, previously trained and pledged to give their time to itineraries in the fall, all leading up to what we hope this time will be a united, simultaneous, thoroughly prepared-for canvass in every diocese.

Finally, the Survey—the Church's Programme offered to the Church—should be studied everywhere—in churches, in committees, in societies, at home. The whole Church should know what is involved in it. We are presuming that a proper number of copies for the purpose can be obtained from the Campaign Department in the Missions House.

So the next stage is *study*. The Church must understand

to what she is called. The Campaign Department must reach every part of the Church in intimate touch.

And by next fall we shall, with startling unanimity, be ready for the *third* stage. Please, Mr. Campaign Department, be ready to lead us!

HERE was printed recently in our news columns a criticism by the Sacramento (Cal.) Federation of Churches of the Associated Press for the great disproportion between the space given to De Valera and his mission in this country as compared with the scant attention to the group of (so-called) Protestant ministers who followed him in the interest of an Ireland that should continue in some formal relation with Great Britain.

The Associated Press, in their reply, grant that disproportion and make the following explanation:

"The Associated Press reported on November 22nd from Belfast, Ireland, that they were coming to this country and carried their views and purposes when they arrived in New York. Of their meetings it only carried brief reports. The trip of DeValera, who was received by governors, legislators, mayors, etc., developed news situations which we were forced to recognize. When he was officially received here we reported the news just as we did when he was assailed in the West. On the other hand, the Ulstermen went about their mission quietly, and even when DeValera challenged them to a public debate, which would have been a news-provoking episode, the challenge was declined. This was for them to decide, of course, but acceptance would have produced news."

The reply would seem to us a reasonable one. The reception accorded De Valera by official bodies in this country is a matter of shame to us—but it was "news".

WITH the approach of spring the arrangements for the summer conferences of the Church are being completed. The calls of the Cambridge conference (now in the attractive college buildings at Wellesley), of Racine, of Geneva, and of the smaller but no less valuable summer schools in several places will be answered by very considerable numbers of Churchmen who will attend, and in attending will obtain great intellectual and spiritual stimulation.

These conferences and schools have passed the experimental stage. Their problem now is not to attract students but to house and to provide for those that voluntarily apply. Their influence is of the best. Each of them is exceedingly careful in its choice of instructors, each has been very successful in the instructions, the studies, and the recreation which it has provided.

We suggest that Churchmen, and particularly those of younger years, plan early to give some part of their summers to this delightful work, and to make early reservation for one of these conferences.

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming responsibility of benefactors to particular French orphans.

193. Mrs. Alice Guy Underwood and son Guy, Mechanicsburg, Ohio .....	\$ 36.50
255. E. Stamford, Conn.....	73.00
348. W. V.—A Memorial.....	36.50

Total for week .....	\$ 146.00
Previously acknowledged .....	60,589.93

\$60,735.93

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "ORPHANS OF BELGIUM"

The following is the report for the week of those who have enrolled as assuming responsibility of benefactors to particular Belgian children.

4. Woman's Club, Alliance, Nebraska.....	\$ 36.50
Previously acknowledged .....	3,282.27

\$ 3,318.77

#### NEAR EAST RELIEF FUND

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Mrs. H. A. Merrill, Plymouth, N. H. ....	5.00
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	\$ 10.00

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS  
(For the week preceding the Second Sunday after Easter)

THE GOOD SHEPHERD

*The Shepherd's Devotion*  
Sunday: Genesis 31: 36-42

ONE of the most tender and sacred titles by which our dear Lord is called is "The Good Shepherd". The pastoral life and all that pertains to its occupation are still familiar scenes in the Holy Land. Nothing in that rapidly changing country more vividly portrays the ancient days than the shepherd and his flock of sheep, and no phase of life is more familiar in the Bible than this. The allusions to the shepherd and his work, frequent and beautiful, help us to visualize Christ's care for us, His purpose for us, our destiny.

*The Shepherd's Provision*  
Monday: Psalm 23

"Therefore can I lack nothing."

All the love, care, forethought, devotion, sacrifice that the life of the shepherd portrays are but a dim reflection of the Divine Shepherd who gives His life for the sheep. What a host of needs, experiences, temptations, fear, and danger are here pictured and so adequately met! The food and drink of the sacramental life, upright living through His leadership, no terrors in the valley of shadows, a love and mercy which brings great comfort, and at the end an eternal abode! Truly, under our Shepherd we can lack nothing essential to our daily life or its needs.

*The Shepherd's Care*  
Tuesday: Ezekiel 34: 11-17

"I myself will be the shepherd of my sheep."

After all it is one of the most complimentary things conceivable to have the Master call us His sheep. For while the sheep may do all sorts of foolish and silly things it is never vicious. It has none of the characteristics of the beast: treachery, wantonness, cruelty. When burdened with the sense of wrong-doing it is a blessed privilege to feel that over us is One who knows our infirmities and who regards the motive instead of the act by itself. And when once we begin to realize all it means to have the Saviour look upon us as the shepherd looks upon his sheep, there wells up in our heart a sense of love for Him, the desire not to wound Him, the longing faithfully to serve Him.

*The Shepherd's Interest*  
Wednesday: St. Luke 15: 1-8

"He goeth after that which was lost until He findeth it."

As the sheep which wanders away is helpless without the shepherd, so would we be but for Him who died that we might be redeemed, and who rose that we might be justified. No disciple is really one until he becomes a true follower, and is drawn by love. Am I following the Good Shepherd? Do I know His voice? Think of the tender care, the divine interest, the wise guidance, the personal love of our Saviour. Can we willfully go wrong with such an One to lead us home?

*The Shepherd's Eternal Life*

Thursday: Hebrews 13: 7-21

"Who brought again from the dead the great Shepherd of the sheep".

We follow One who made the great adventure for us. Calvary is to time what the Cross is to eternity. It is the culmination of a process, beginning in nature, extending through history, an immutable law since the foundation of the world. The Bible without sacrifice would be like a plant without a blossom. The Cross is not two pieces of dead wood but a living tree. On it our Good Shepherd gave His life for the sheep. Allegiance to Him is a part of the divine order. One cannot be false to Him without also being false to oneself. Through "an everlasting covenant" He seeks our best. Can we yield to Him less?

*The Shepherd's Assistants*

Friday: St. John 21: 15-end.

"Lovest thou Me?"

The three denials of St. Peter are offset by the three-fold assurance of his love. Restoration means service. We are brought close to the Master in order that we may assist Him in winning the world. God stooped in order that man might rise. To be His fellow-laborers is our greatest privilege. The sheep and the lambs are our care also. In so far as we are doing something day by day to bring in the Kingdom of God we are coöperating with the Master. The foundation of service is love, the rule of service is obedience, the reward of service is eternal life.

*The Good Shepherd*

Saturday: St. John 10: 1-18

"The Good Shepherd layeth down His life for the sheep."

In these verses are three parables. The first refers to the early morning. During the night the sheep have been sheltered and protected by the care of the faithful shepherd. The second carries forward the thought from daybreak to mid-day, when the door of the fold affords both a protection and a means of freedom. The third brings us to the close of the day and the danger from ambush, disclosing the qualities of the true shepherd who gives his life for the sheep. The Door stands open. Be it mine to enter. The Good Shepherd calls me, be it mine to hear His voice.

NOTES ON THE NEW HYMNAL—XVII

BY THE REV. WINFRED DOUGLAS

HYMNS 168, 184. "Hail! festal day!"  
Venantius Fortunatus, previously mentioned as the author of the *Vexilla regis*, was a voluminous writer of poems. His very wide acquaintance among the political, ecclesiastical, and intellectual leaders of the sixth century led to so extensive a series of descriptive poems addressed to eminent persons that he may be considered the main historical painter of social life in the Merovingian empire. St. Gregory of Tours induced him to publish a collection of these verses, which he did in 576 A. D. It contained an Easter poem of 110 lines written to Felix, Bishop of Nantes, in which all Nature, in the new radiance of spring, is represented as welcoming its risen Saviour and King. Two centos from this were long widely in use as Easter and Ascension processions, and are now included for that purpose in the Hymnal. Fr. Lacey's very spirited translation is not in the original metre, which is but little suited to the natural rhythms of English. The popular settings of Baden-Powell were composed for these translations, and are easy and effective. As they contain an elaborate organ part, the committee followed the example of the Canadian Hymnal, and printed only the voice parts. The full score with the organ accompaniment may be procured through the H. W. Gray Company, 2 West 45th street, New York, agents for the Hymnal.

An alternative tune of great merit, by Luard Selby, is provided at Hymn 195, which is in the same metre; and the refrain for the Easter and Ascension hymns are there reprinted under the music, for the sake of convenience. This plan of having a congregational refrain was for centuries characteristic of most processional hymns. Most of us recently took part in a famous ancient example, Hymn 143.



Let us hope that these new and popular accessions will spread the use of so practical a device.

HYMN 169. "Welcome, happy morning".

A paraphrase, by the prolific John Ellerton, of the verses just discussed. It has one element of greater faithfulness to the original than Lacey's more accurate translation—the alternative refrain: a feature of great charm poetically; although not in this case so arranged as to be the special part for the congregation.

HYMN 170. "Come, ye faithful, raise the strain".

HYMN 171. "The day of resurrection".

Dr. Neale, the translator of both of these hymns, esteemed their author, St. John Damascene, as the greatest of the Greek ecclesiastical poets. Most of the Eastern hymns were not originally written in verse, but in measured prose. The rhythmic form of a single typical strophe called the *Hirmos*, or Theme-song, was imitated in others called *Troparia*; several of these, with the first, formed an ode; and either eight or nine odes made up a canon. Thus the principle of form was like that of the sequence in the Western Church. Hymn 171 is the first ode of the "Golden" Canon for Easter Day, and Hymn 170 the first ode of the canon for St. Thomas' Sunday—the first after Easter, which we of the West ordinarily call Low Sunday. As we join our brethren of the Orthodox East in these two glad canticles of the Risen Lord, which so triumphantly voice our Paschal joy, let us pray with all our hearts that we may not only worship together from time to time, as now; but that full intercommunion with them may speedily be restored.

In view of its origin, Hymn 170 may well be used on Low Sunday at evensong. As was mentioned in the comment on Hymn 61, the exuberant joy of the tune "Greenland" rendered it specially fitting for Hymn 171, in the judgment of the committee; especially as it is of congregational range, which the first tune is not.

HYMN 172. "Jesus Christ is risen to-day".

Only the first stanza is from the fourteenth century poem, *Surrexit Christus hodie*: the second and third, of unknown origin, were first printed in 1749. Charles Wesley's *Doxology*, published in 1740, has but recently become associated with the hymn.

The translation of the first stanza, with the original form of the tune, was published in 1708 in a little book of "Divine Songs . . . set to easy and pleasant tunes", known as *Lyra Davidica*. The form of the tune there given is much easier and much pleasanter than the corruption of it which has become stereotyped in modern Hymnals, including our own. Only the English Hymnal and Songs of Syn publish it as yet. Wherever used, it becomes instantly popular; and those who sing it look for the day when it will everywhere replace the present form.

#### THE WASTE OF UNJUST STEWARDSHIP

THE WASTE of God's goods by His human stewards is one of the sad mysteries of the moral world. It keeps pace with God's bounty, just as the activities of evil generally keep pace with God's active goodness—just as the activities of falsehood and error keep pace with His illuminating truth. The waste of property is the form of waste which appeals most strongly to the eye and the imagination. The man who spends what he has always upon himself, however decorously and prudently, wastes what he has. The man who hoards what he has, as if money had some virtue inherent in itself, and could be kept by its owner forever, wastes what he has. The man who does not make a conscience of consecrating what he has by giving a tenth of it, or at least some fixed proportion of it, to God and His fellow-creatures for God's sake, wastes what he has. He wastes it for this reason—that, whatever he does with it, he does not treat it seriously as God's property, lent to him for a certain time, to be used by him for God's glory, to be accounted for by him one day at the foot of Christ's throne. He treats it as in some real sense his own; and this fundamental misapprehension enters into, discolors, warps, vitiates, every use he makes of it. No one of his applications of what he has involves the confession that he is a steward—that he is only administering what belongs to another.—H. P. Liddon.

THE RIGHT condition for joy is a restraint upon excess and a sense of useful occupation. And these come by an exercise of the will. We all wish to be happy; but not all of us will to be happy.—Humphrey J. Desmond.

#### CONSECRATION OF THE BISHOP OF THE PHILIPPINE ISLANDS

THE consecration of the Rev. Gouverneur F. Mosher to be Bishop of the Philippine Islands took place at the Chinese Church of Our Saviour, in the city of Shanghai, on Wednesday morning, February 25th. Bishop Graves of Shanghai presided at the consecration, Bishops Huntington of Anking and Tucker of Kyoto were the co-consecrators appointed by the Presiding Bishop of the Church in the United States, Bishop Norris of the diocese of North China, which is supported by the English Society for the Propagation of the Gospel, and Bishop Sing, the Chinese Assistant Bishop in the diocese of Chekiang, supported by the English Church Missionary Society, presented the candidate. Bishop Roots of Hankow preached the sermon. The Rev. E. R. Dyer, of Wusih, and the Rev. Dr. Ridgely of Hankow were the attending presbyters. The Bishop of Chekiang, the Rt. Rev. H. J. Molony, and the Bishop of Honan, the Rt. Rev. W. C. White, joined in the laying on of hands. The Rev. M. H. Throop acted as deputy registrar and the Rev. J. W. Nichols as master of ceremonies.

The day was bright, and a notable congregation gathered to witness the ceremony, quite filling the seating capacity of the church, which is by no means a small one. A surprising number of people came down from Wusih, Bishop Mosher's own city, both clergy and laity, Chinese and foreigners, fellow-workers and members of his Chinese flock. There was a large and representative gathering of the foreign community in Shanghai. The staff from the U. S. Consulate and courts was represented by several important officials, and there was a large attendance of the members of other missions besides our own.

The Church of Our Saviour was the Rev. Mr. Mosher's first charge in China, and the Rev. P. N. Tsu, who is now the rector, was his associate in the work at Wusih in earlier days.

The Church of Our Saviour has moved from its old location, and the new fine and large building they now occupy was consecrated less than two years ago. The Rev. Mr. Tsu, who is a good musician as well as a capable rector, has organized a choir which now numbers sixty voices, and these led the music for the service, the hymns being sung in Chinese, though all the rest of the service was in English.

Bishop Roots, the preacher, took for his text the words of St. Paul to the elders of Ephesus: "Take heed to yourselves, and to the flock over which the Holy Ghost hath made you bishops." He spoke of the two sides of the life of one set as chief shepherd, and of his twofold duty in the care first of his own personal life and second of the life of his people. And in relation to the people the preacher pointed out three lines of ministry: First through companionship—"I have been with you at all seasons"—second, through teaching—"I have taught you publicly and from house to house"—and third through suffering—"with many tears and trials".

The service proceeded in the usual form, but with a smoothness, promptness, and reverence for which great thanks are due to the Rev. J. W. Nichols, who had arranged all details.

The Bishop's pectoral cross presented to him by his people at Wusih is entirely of Chinese workmanship, a large cross of gold with trefoliated arms, and a medallion at the crossing with a jewel of Chinese jade on one side and of Chinese ruby on the other. His robes were presented by his friends and fellow-workers in the three American dioceses.

After the service the whole assembly, consecrating bishops and assisting clergy, with the choir, gathered at the front door for a photograph.

The new Church of Our Saviour is becoming a notable historic centre for the Church in China. This is the second bishop to be consecrated here, the first being Bishop Sing, who was consecrated as Assistant Bishop for Chekiang a year ago last October, and who joined in the presentation and the laying on of hands to-day.

Five lines of consecration—English, Canadian, Chinese, Japanese, and American—from the Anglican stream, united thus to set apart the new Bishop for this American mission field among the mixed races of the islands.

THE MAN in billets, at ease, soonest wearies of war.



# God Unknown

## A Study of the Address of St. Paul at Athens

By Charles Sears Baldwin

Professor of Rhetoric, Columbia University

### IN FIVE PARTS

#### II.—GREEK AND JEW

THE most obvious contrast in the dramatic scene is that between Greek and Jew. In one of his most interesting essays, *Hebraism and Hellenism*, Matthew Arnold reminds us that the Greek spirit and habit are pleasanter to live with. He does not go so far as to assert that Hellenism is better to live by; and all his praise, however warmly seconded by our own, leaves that doubt. Savonarola must have been very unpleasant in Florence. To read Langland may be very disturbing after the serenity of Chaucer. When we try to be Greeks, the Jews disturb us deliberately. When we talk of art, they talk of morality; when we seek to enrich life, they insist on religion. What has religion to do with life? That is the essential question; and no one has answered it more squarely than the missionary in the Areopagus.

We need not pause over those bastard modern Hellenisms which have from time to time masked loose thought and base living. The apostle knew the real Hellenism—none better. He quotes its poetry; he shows his grasp of its philosophy; and if he calls its art idols, that is because he is considering it philosophically, as Plato sometimes considers poetry, in the single aspect of its expression of the divine, not because he is a bigot. The word *idol*, for him and for his hearers, had none of our associations with savages. Nor was he limited for his knowledge of Hellenism to his Greek reading. He knew Greek life. He judged Greek thought by its fruit of manhood and womanhood. We are disconcerted sometimes by a strange moral lack even in Plato, and reflect that even Socrates did not suffice for Alcibiades; but the apostle knew the perverted Life of Corinth. The two epistles to the Corinthians expose in Hellenism an organic weakness, an unsoundness of moral fibre. Even Athens, with all her wealth of tradition, could no longer fortify the Greek soul. It is for manhood that He contends with the Greeks in the sight of their immortal gods.

As the Athens of that day still stood for the real Hellenism, nobler than perfumed modern imitations, so the unknown Jew stood for the full Hebraism, for the hope of Israel as the hope of the world. His longest and most highly reasoned work, the epistle to the Romans, is a philosophy of history. It unfolds the function of a great race in the universally human quest. He was intensely conscious of the destiny of race in the development of humanity. This, and not a vague sentiment of brotherhood, animates the oft-quoted passage: "He made of one every nation of men to dwell on all the face of the earth, limiting their appointed 'days' and the bounds of their dwelling." We can feel its significance keenly to-day by thinking of Russia, more than once subjugated as Judea was then, indignant at alien violation, groping for its destiny, holding in uncertain hands so much of the fate of the world.

Such a thinker did not undervalue the Greek function of order in thought and beauty in expression. He does not rule it out; he seeks to lead it on, as he seeks to lead on the Jewish tradition, to fulfilment. He would not reconcile the two by compromise; he feels the full clash; but he is sure of God, who inspires and shall empower both toward the realization of a larger humanity. Hellenism and Hebraism are not logically contradictory; but they cannot be united by merely mechanical combination, still less by oscillating between the two. When duty has not seen beauty, we have intolerance and fanaticism; but when beauty has forgotten duty, even

Athens is lapsing to decay, and the Rome of later centuries, or the New York of to-day, produces Cellinis and Borgias.

If we resent the crucifix among the splendid gods, the warfare of duty on beauty, we are in need of more than a reconciling formula, a philosophic allotment to this and to that; we need personal unity. It is not the Jew who divides our lives; it is the Greek—for lack of hold on the divine as organically unifying. The more Athenian I am, the more I worship architecture and sculpture and painting and music and literature and drama and philosophy, the more I feel the distraction of warring claims and the need of single development of the whole personality. For surely I should add sociology and politics—and religion? Since there is doubtless that something or somebody else called religion, I will keep space enough for an altar To GOD UNKNOWN. But can religion be a part of life? Must it not be all or nothing? Those who say that they have not felt the need of religion are thinking of religion as a refuge and solace from facts, or as an aspiration beyond facts. But if it is rather obedience to truth, it cannot be a part, much less a negligible part; and if it is the response of man to God, then it may engage the whole personality and give to life an integrating power.

So the apostle seeks to reunite a life already divided, to make life single by turning it from many gods to the one God. There is no real or abiding beauty apart from truth. Life, to be at once true and beautiful, must be centered; it becomes ugly and false by being dissipated in many worships. This is the meaning of those first challenging words. "Too religious?" thinks the Athenian, ancient or modern. "Most preachers have complained that I am not religious enough." But if he analyzes his life, he will admit that its central weakness is too many worships. God is one, says the Jew to the Greek. Truth is one; and it is the source of beauty. Have you not learned from Aristotle that all so-called virtues are from one source, radiating from one vitalizing and informing virtue? Duty is one, behind and beneath all duties. There is one great *ought*, central and animating, "Thou shalt love the Lord thy God." Thereby shalt thou know how to love thy neighbor and to harmonize art with sociology. "Seek ye first the kingdom of God", and ye shall open your hearts to all expressions of manhood. For life is one.

#### OUR RESPONSIBILITY TOWARDS ALL MEN

NOTHING, perhaps, would do more to keep us right in all our relations with men, of all classes, of all sorts, than, first, to be thinking often of the example of Jesus Christ, of His patience and considerateness; and, secondly, to do our best to realize that the issue of every human life is everlasting—that beyond this world, for all alike, for those who have fared hardest and most strangely in it, for those who have seemed to drop out and get lost in its confusion, no less than for ourselves, there is another world, a judgment day, a state of bliss or misery in comparison with which the best and the worst that this world yields may seem as nothing; and, thirdly—if ever the sight of goodness has appealed to us, if ever we have known the surpassing beauty of an unselfish life—to remember that a splendor such as that, and more than that, may be preparing even now in the secret discipline of any human soul with whom we have to do, and on whom our life, our conduct tells. Such thoughts as these may surely guard us from the hateful sin of scorn; they may save us from blunders which would be terrible to us if we were not too blundering to be aware of them; they may lead us, if it please God, to two great elements of happiness which are, perhaps, the best that can be found in this life—the joy of recognizing goodness, and the joy of truly serving others.—Francis Paget.



## Social Service Among the Presbyterians

By Clinton Rogers Woodruff

WE spoke the other day of "Creedal Social Service". In this category we must include in a general way the Presbyterians. In a little leaflet entitled, *What the Presbyterian Church Believes about Social Service*, we get a good idea of what they thought, or, to use their own word, *believed*, a decade ago.

They held that their Church ought to declare:

"1. For the acknowledgment of the obligations of wealth," maintaining that "the getting of wealth must be in obedience to Christian ideals, and that all wealth, from whatever source acquired, must be held or administered as a trust from God for the good of fellow man." The Church emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above righteous life, and the Church "protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches."

They further declared:

"2. For the application of Christian principles to the conduct of industrial organizations, whether of capital or labor.

"3. For a more equitable distribution of wealth.

"4. For the abatement of poverty."

Under this last head they expressed the realization that much poverty is due to vice, idleness, or imprudence. On the other hand they feel that much is due to preventable disease, uncompensated accidents, lack of proper education, and other conditions for which society is responsible, and which society ought to seek to improve. "We believe," they said, "that Christianity requires that adequate provision be made to relieve from want those who, through no fault of their own, but by reason of old age or incapacity, now suffer the brunt of losses incurred in the service of society as a whole."

Their fifth declaration was "for the abolition of child labor"—that is, the protection of children from exploitation in industry and trade, and from work that is dwarfing, degrading, or morally unwholesome.

"6. For such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community, and future generations.

"7. For adequate protection of working people from dangerous machinery and objectional conditions of labor, and from occupational disease.

"8. For some provision by which the burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person, or his family.

"9. For the release of every worker from work one day in seven."

On this latter point the Assembly declared that the Church holds that in a Christian society these things should prevail: (a) One day of rest for every six days of work secured to every worker; (b) this one day of rest made to be, wherever possible, the Lord's Day; (c) the pay of every worker for six days' work sufficient for the needs of seven days of living.

"10. For such ordering of the hours and requirements of labor as to make them compatible with healthy physical, mental, and moral life.

"11. For the employment of the methods of conciliation and arbitration in industrial disputes.

"12. For the removal of unsanitary dwellings and the relief or prevention of congestion of population (so that there may be the proper physical basis for Christian family life).

"13. For the application of Christian methods in the care of dependent and incapable persons, by the adequate equipment and humane and scientific administration of public institutions concerned therewith.

"14. For the development of a Christian spirit in the attitude of society toward offenders against the law.

"A Christian society must seek the reformation of offenders, and it must endeavor to prevent the commission of crimes by furnishing a wholesome environment, and by such education as will develop moral sense and industrial efficiency in the young."

From these declarations it will be seen that the Presbyterians were abreast of the times in their social views; but after Charles Stelzle left the Social Service Department there was very little propaganda or follow-up work done until within the past year or two. Now it is moving forward, seeking to stimulate interest and crystallize opinion. "The Department of Social Service," says Dr. William Hiram Foulkes, "moves forward under a comradeship with the Department of Spiritual Resources. The two are inseparable, even though they are distinct. The bringing of the individual to Christ for the saving of his soul, which is fundamental, must issue in the loving service of that individual for Christ."

This department in the General Assembly's committee receives its creative impulses from the Rev. Dr. John McDowell, Secretary of the Board of Home Missions, who also serves as the Director of Social Service in the New Era Movement, and from Dr. Robert Wells Veach, who has become associate director of the department, which will co-ordinate and promote all of the work of social service in the Presbyterian Church. By means of the printed page in the form of manuals, leaflets, articles in the *New Era Magazine* and the Church periodicals, in suggested bibliography, in programmes for class study, in outlines of social community surveys, in stereopticon exhibits, and by addresses and conferences, as well as in other kindred ways—there will be set in motion various practical impulses for positive and lasting good. The department as far as possible will operate through a director of social service in every presbytery, and also through a director of social service in the individual church whenever one has been appointed.

The presbyterial director of social service is the channel through which the "New Era Movement", as the Presbyterians call their social service work, will send a steady current of practical social service programmes, suggestions, and printed matter down into the individual church. "If the channel is closed or clogged," the instructions read, "through inactivity or inability, the whole stream of influence is cut off from that presbytery unless the individual church gets into touch with headquarters in some roundabout way. The chairman should, therefore, be a man of understanding personality, with real qualities of leadership, a man of vision, enthusiasm, and consecration. He should realize that here is an opportunity to do a big, constructive piece of work toward the building of the Kingdom of God. He should also realize that he is a vital part of a still larger organization, within the presbytery. There will be directors of other departments. The success of any one department will be determined largely by the success of all the departments. Coöperation and team work will be essential to large achievement. The degree of success in each presbytery will be the measure of the chairman's personal influence, spirit of co-operation, and creative power. The primary requisite of success is the director and not the directions, the personality rather than the programme."

In an admirable manual for the guidance of these presbyterial directors we find a most suggestive discussion of their duties, which those identified with our Department of Social Service might very profitably study. In the first place it is set forth that he should read widely on the subject of social service and become conversant with general principles and programmes of activities. Then having caught the soul-stirring vision and having grasped the main outlines of the programme, he must pass these things on to the whole presbytery. This is declared to be essential to success. The presbytery as an official body must be not only sympathetic, it must be intelligently informed, and on fire with the spirit



and aims of social service. Some part of the programme of social service should be presented at every meeting of the presbytery. This can be done through "the presentation of the work of the Board of Home Missions and the Board of Temperance and Moral Welfare." It is thought it would be well if the director of social service were a member of the standing committees of these two boards. In the presbyteries of Buffalo, Baltimore, Chicago, and San Francisco there have been created departments or commissions on social service.

Moreover the director should establish a friendly relation with various social and economic groups in the presbytery. He might, it is pointed out, be appointed by the presbytery to represent the Presbyterian Church as a fraternal delegate to sit with labor organizations, the manufacturers' association, the Grange, housing and sanitation, educational and public welfare commissions. He might divide this representation among three or four of the individual Church directors. In order to do this advantageously, he must keep in close touch with the work of other denominations and of the Federation of Churches.

After defining in detail certain obvious duties it is suggested that special institutes on social service should be arranged in each church. An entire afternoon and evening should be given to the careful discussion of the programme of social service as it relates to that particular church. If additional sessions are held and time enough taken, joint conferences can be arranged with the leaders of other departments. These conferences can be carried out by an interchange of leadership within the presbytery or with adjoining presbyteries.

Most wisely the manual observes that the suggestion "Make a Survey" has become about threadbare. "Nevertheless it is essential to success in promoting social service. At the conference with all the leaders, the presbyterial director can make provision for at least a general survey of the presbytery. Each director can make the survey in the immediate vicinity of his particular church. A committee on presbyterial survey can collate the results and organize them for purposes of study, exhibit, and treatment. The Interchurch World Movement is making a thorough social survey and a religious education survey in every country. These results can be made available for the presbytery."

From this time on social service will be treated among the Presbyterians as a function of the Board of Missions and will be developed along those lines, although the local work will be developed along the lines already indicated, the uppermost thought being that social service "is first of all a spirit, a mental and moral attitude, an atmosphere of sympathy and brotherliness. In fact, it is a philosophy of life wherein personal interests and rights are fully recognized and then subordinated to the good of all. It is the philosophy of the Christ-controlled life. It is no easy task to create such an attitude and atmosphere in any church or community. The old philosophy of individualism that has dominated the economic order for two hundred years must be uprooted and replaced. Just as the Apostle Paul sought to transform the sordid thinking of the Corinthian Christians into the 'mind of Christ', so, to-day, social service aims to remake the mind of the Church." It is interesting and suggestive that the manual quotes in this connection from the pamphlet prepared by our own Bishop of Michigan, *The Democracy of the Kingdom*, based on I Corinthians 12:1-27. Bishop Williams makes this statement:

"St. Paul gives a picture of the democracy of the Kingdom which is the final goal and ideal of society in his familiar apologue or parable. It is his vision of the Christian Church as the body of Christ, and that ideal Christian Church is but the microcosm, the working model, of what human society is to become when once it is organized according to the will of God."

In creating the proper attitude of mind and spiritual atmosphere in the Church, the Committee on Social Service must seek to accomplish at least seven things. The first five of these the manual quotes from the above mentioned pamphlet:

"The Church must be a flaming, incarnate, social conscience in the midst of our mal-adjusted society.

"She must be the human part of our divided society. She must open and keep open the whole circulatory system

of the body and fill in with the red blood of a consciously common humanity." Group selfishness must be eliminated.

The Church must "overcome class consciousness in herself and so far as possible in the world about her."

Somehow the Church must make men everywhere conscious of their "absolute independence, mutual need, and common feeling, and also mutual respect and esteem." There can be no arrogance of high position in the body, for the eye cannot say to the hand, "I have no need of you." Neither can there be any despair of low position or humble function. The foot cannot say, "Because I am not the hand, I am not, therefore, of the body," nor the ear, "Because I am not the eye, I am not, therefore, of the body."

"Moreover, in that ideal society of the Kingdom, there shall be a perfect sympathetic nervous system, so that if any member suffer, even the remotest from the center and the lowliest, all the members shall suffer with him, and if any member be honored, even the highest, all the members shall rejoice with him. There shall be no schism in the body, for all the members shall have the same care one for another."

The Church, the manual declares, must grow from a provincial into an international mind and must cultivate the spirit of international friendship. This breadth of outlook and wideness of sympathy must be passed on from the Church to the community, and to all national and international relationships. Race prejudice must give way to a world brotherhood.

"And yet show I unto you a more excellent way." The twelfth and thirteenth chapters of First Corinthians cannot be separated in our thinking. Love is to the body of Christ what blood is to the human organism. Love must be kept pure and revitalized through a constant divine inbreathing by means of prayer and communion with Christ. The blood must flow through the entire body, permeating every particle of tissue; so love must express itself in all social living; otherwise it is not genuine Christian love.

"As the mind dwells upon the significance of these statements one sees along with Bishop Williams that here is 'the Christian vision of the Ideal Church, and through it appears in outline the ideal of the whole body of human society, social, political, industrial, and commercial. To realize that vision the Christian Church exists; to stand for and serve that vision the Christian minister is appointed. It is to this same end that every director of social service in the individual church and every group leader is appointed. It is the function of each one of these leaders to pass on to the group under him this compelling vision and these great principles until the whole attitude and atmosphere of the Church are changed.'"

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

## COMPENSATION

HER DARKNESS of earthly sight, she insisted, was the chief good which God had bestowed upon her, and she made out her case with the ingenuity of a faithful and contented heart.

"If I dinna see"—and she spoke as if this was a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no a voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oatacake and milk taste the richer because I dinna see them. Na na, ye're no to think that I've been ill-treated by my God, for if He dinna give me ae thing, He gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been trial and my faith micht have failed. I've lost naething; my life has been all getting."

And she said confidentially one day to Donald Menzies, in the tone of one voicing for the first time a long-cherished secret:

"There's a mercy waitin' for me that'll crown all His goodness, and I'm feared when I think o't, I'm no worthy."

"What iss that you will be meaning, Marjorie?" said the elder.

"He has covered my face with His hands as a father plays with his bairn, but some day sune He will lift His hand, and the first thing that Marjorie sees in all her life will be His ain face."—*Ian MacLaren.*



## THE GOSPEL'S APPEAL TO THE HEATHEN MIND

By WILLIAM C. STURGIS, Ph.D.

A VERY unique book has recently come to my attention.\* We all wonder at times how the first presentation of religious truth as summed up in Christianity affects a purely heathen mind. Obviously, none of us is in position to answer from personal experience; the story is too old and familiar. We are unable even to remember how it struck us as children. To know just how it is received by a perfectly unprejudiced person, what he asks about it, what aspect of the matter first arouses his interest or curiosity, what starting point of approach is the most useful, in a word, what is the really vital essence of the Christian message—these and countless other questions are beyond the bounds of the average Christian's possible knowledge.

It is most interesting, therefore, to come across a careful study of this very topic from the pen of a most competent authority. The Rev. J. Warneck, for many years a member of a German mission to a tribe of animistic savages of the Indian Archipelago, has made a profound psychological study based upon his own experience in the field, and along the lines of such questions as: "Whether the first thing in the Gospel that attracts is deliverance from the fear of demons; whether the sense of sin and the longing for forgiveness is a later growth; whether Christ is accepted first as a Deliverer from the devil, then from the state of fear in which their lives are spent, and last of all as the Saviour from sin."

Although limited in scope to a single small tribe, the inquiry really applies to the heathen mind as a whole in its response to the Gospel; and the inquiry is conducted with such thoroughness and almost meticulous desire for accuracy that the author's conclusions are of the greatest value not to missionaries only but to all who have dealings with minds undeveloped Godward. From a rather extensive study of animism in general, the author proceeds to an inquiry into the fact and the causes of heathen antagonism to Christianity, and of the agencies that clear the way; and the last third of the volume is taken up with a statement of the forces which prove victorious in the final acceptance of Christ. It is interesting in these days of doubt and uncertainty to realize that, in the experience of this most capable and experienced observer, first and foremost among these victorious forces is not the fact of a revelation of the personality of God, or freedom from fear, or God's love, or Christian morality, or even the promise of immortality, but simply the certainty and the authority of the message and the messenger. This is what first brings conviction; the rest follows.

\* *The Living Forces of the Gospel: Experiences of a Missionary in Animistic Heathendom.* Warneck. Ollphant, Anderson & Ferrier. Edinburgh and London.

## A STATISTICIAN ON VALUES

By ROGER W. BABSON

STATISTICS have taught me a good many things. Statistics have taught me to take care of my health. Statistics have helped me in buying and selling. By statistics I have learned in a small way how to influence others. Recently, statistics have been changing my views as to the relative importance of the different phases of life. Statistics have changed my opinion regarding many things, including theology. The Bible now is to me a treatise on economics and psychology as well as a book of spiritual truths.

When studying the life of Jesus I am not impressed with that need of self-sacrifice which has been so prominently emphasized in the past. I even fail to find that Jesus used either the word "selfish" or "unselfish". Apparently Jesus appealed to His hearers to be "long-headed" and far-sighted. It was their shortsightedness to which He objected. He wanted His followers to look through to the finish and see what the ultimate result would be of certain course of action. Jesus' great purpose in life was to get people to have a true perspective of values—to know what is really worth while and what is not.

It makes me impatient to have people refer to Jesus as a

"poor wandering carpenter's son". If you have any doubt as to Jesus' ability to make money, if He so desired, just read the story of His taking money from the fish's mouth, the story of His multiplying the loaves of bread so as to feed five thousand, the story of His turning water into wine, or the story of His calling His disciples to cast their net on the other side of the ship. To what extent these things ever happened need not here be discussed; but the fact remains that the people thought they happened. Any man who could so impress the people regarding material things could have become a great leader in finance, industry, or politics. If Jesus was poor in worldly goods, it was not because He could not make a business success. Jesus recognized the fact that when one gets enough to eat and wear and a place to live, "things" then lose their value. He realized that the enduring pleasures of life come only from a development of man's spiritual nature! For this reason I am interested in presenting religion as a tangible asset for the man of affairs.

I am very much interested in the Interchurch Movement. It certainly is a step in the right direction and should be encouraged in every possible way. I do hope, however, that the leaders will not put so much emphasis on the raising of this \$1,320,000,000 as to kill the goose which lays the golden eggs. If by emphasizing the value of spiritual things and the unimportance of material things, Christian people will voluntarily turn over their worldly goods to further Christian work, this will be good. If, however, the Interchurch Movement talks too much about the need of money and thereby over-emphasizes the importance of material things, the raising of this fund may do more harm than good.

Church members are already too keen on material things. The Church is now too much allied with property, wealth, and prosperity. Money has its place, but its place is simply a means to an end and should not become an end in itself. Money is just like food, clothing, or sleep. A certain amount of it is necessary; but after one gets a certain amount, any excess is a care rather than an asset. If the leaders of the Interchurch Movement will put their emphasis on Matthew 19:24,\* instead of on the need of money, all will go well. Statistics show that Jesus' teachings were sound and most business men who have acquired riches will freely admit it.

While attending the recent Laymen's Church Conference in Pittsburgh, I was invited to luncheon by a prominent Cleveland business man. As a guest he had with him the Secretary for Religious Work of the Cleveland Y. M. C. A. The question arose as to how to interest the wage-workers of the country in the Church. Also how to re-create in these wage-workers a desire to produce and take joy in service. I stated that this could be done only when we Christian business men, who could afford it, would make a real demonstration of public service from the employer's standpoint. I suggested that we could operate our industries as a public trust the same as we do our library associations, hospital boards, and charitable institutions.

The answer was made that if any one business man did this at the present time he would be severely criticized by his associates and perhaps would be misunderstood by his wife and children. This probably is true, but would it be true if a large group did it? If a thousand manufacturers and merchants, with a gross business of a billion dollars a year, should agree to use their profits as some impartial commission might deem best for the community, I am sure that none of these thousand men would be criticized. Instead, I believe that they would go down into history like the signers of the Declaration of Independence. They would do for industry what our forefathers did for democracy.

Statistics show clearly that to-day we have gone crazy over material things and have forgotten that the real joys of life come by other means. This applies to employers and wage-workers, to men and women, to all races and nations. Something spectacular must be done to bring people to their senses in order that they may think along better lines. Although this suggestion was made simply offhand at a luncheon in Pittsburgh, may there not be something in it? I will gladly consider being one of such a group of one thousand. How does it strike you?

\* "Again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven."



## Compulsory Health Insurance

By Irving Fisher

THE demand of the hour is national economy—economy of food, of the materials essential to the munitions needed in this war, and above all conservation of the health and vigor both of the men of the nation needed for service at the front and of the people at home, men, women, and children. The demand of the hour will, I believe, lengthen into the demand of the age in so far as the desire to conserve the highest welfare of the nation in general is concerned. The necessity created by war is bringing forth many inventions which will be of much future benefit to the world. Education in possible increased health conservation is growing steadily and will bear fruit for the help of succeeding generations.

The one great aim of the advocates of compulsory health insurance in the United States is to aid in a practical way the standard of physical well-being of the bulk of our people. Ours is the last great nation to take this step, and we are still in the preliminary stage of discussion and propaganda which must precede the necessary legislation. A democratic government moves slowly. This partly accounts for our being so far behind some other nations in this matter. Our strong enemy, Germany, showed the way in 1883 under the leadership of Bismarck. Compulsory health insurance was the first step in her programme of social legislation. Whatever we believe about the motives behind her government, it is generally conceded that, during the last thirty years up to 1914, Germany had enjoyed wonderful industrial progress, increasing freedom from poverty, gradual reduction in her death rate, advancement in hygiene and in the physical preparedness of her soldiery. Part of this progress is presumably due, in considerable measure, to health insurance. Austria, Hungary, Luxemburg, Norway, Serbia, Great Britain, Russia, Roumania, and Holland successively followed the example of Germany in adopting compulsory health insurance. Other nations have adopted a subsidized voluntary system. The only European nations which, like the United States, are without any general system are Italy, Spain, Portugal, Greece, Bulgaria, Albania, Montenegro, and Turkey.

Here, in the United States, the movement to secure wise legislation along this line is meeting with the same experience that the movement to secure workmen's compensation met: Indifference and lack of interest on the part of the public are being gradually overcome by propaganda and public lectures; strong and sincere opposition is being gradually broken down by the constant pointing out of the fallacies in the arguments against the plan. Much of the opposition has been, not against the principle of compulsory health insurance, but against special details in the bills submitted to various state legislatures. Several states have appointed commissions for the careful study of the subject. The California Commission reported unanimously in favor of such insurance both in theory and as an immediate legislative measure. The Major Report of the Massachusetts Commission was favorable, and Governor McCall in his inaugural address strongly endorsed compulsory state health insurance.

The various health insurance bills propose obligatory insurance of all workingmen and women. In case of sickness the insured will receive necessary medical, surgical, nursing, and dental service, medicines, and appliances, and a cash benefit amounting to two-thirds of the weekly wages of the insured for the period of illness up to six months. Benefits are to be paid for at cost by the joint contributions of the insured employee, his employer, and the state, the average cost averaging to the employee about one and one-half per cent. of his wages, to the employer an equal amount, and to the state one-half of this amount, or one-fifth of the total.

The advantages of health insurance accrue to the employee, his employer, and the community in which he works. The most obvious advantage is to the employee in the partial indemnification against serious loss and hardship to him and his dependents in case of his illness. The workingman needs

this indemnification far more than does the capitalist, first because the sickness rate is two or three times as great among working people as among the more well-to-do, and second because in the majority of cases the income of the laborer has scarcely more than equalled his necessary expenditures and has left very little margin with which to secure necessary and timely medical aid. Timely aid made possible by insurance not only relieves the financial strain by the cash benefit, but decreases the loss by checking the disease and by preventing bad after-effects or the spread of the disease among fellow employees. This means better health in the long run to the employee, better service to the employer, and decreased sickness in the community.

Growing out of the more direct and obvious advantages come many indirect ones to all concerned. Insurance of any kind, because of its cost, stimulates the invention and use of preventive devices. Fire insurance has led to the use of slow burning materials in building construction and to the invention and wide-spread use of automatic fire-extinguishers. Marine insurance has led to greater safety at sea. Some steam boiler insurance companies expend as much as 40 per cent. of their income in inspection and other preventive work. Life insurance companies have within the last few years begun a campaign of health education for the purpose of extending human life. With this same impulse to reduce cost, health insurance will bring about better sanitation, ventilation, and lighting, more physiological hours of labor, and fuller consideration for the needs of employed women and children. The state or city sharing in the cost of the health insurance will, perhaps through health surveys, be impelled to secure better water supplies, better sewerage systems, better milk, meat, and food laws, better school hygiene, more playgrounds and parks, and in general proper regulations of health impairing conditions. Health insurance in Germany has operated to stimulate the general scientific study of disease prevention, and great are the possibilities in this direction. In the United States at present, in contrast to health-insured Europe, we find an increasing death rate after middle age.

According to the calculations of the National Conservation Commission, at least forty-two per cent. of the deaths now occurring in the United States are unnecessary; that is, over 630,000 lives could be saved annually, which would add at least fifteen years to the average human life. The death rate from degenerative diseases in the United States registration area has increased forty-one per cent. in twenty years.

Granted that the benefits from health insurance would be well worth its cost, why should it be made compulsory rather than voluntary? The only way of securing universality of health insurance is to make it compulsory, just as the only way of securing universality of elementary education is to make school attendance compulsory. And without universality the community loses much of the benefit that would accrue to it. Moreover, judging from the tentative estimates of Dr. I. M. Rubinow, who has studied health insurance extensively, only about five or at most ten per cent. of workmen in the United States needing insurance actually have it. The other ninety or ninety-five per cent. have been deterred by the high cost of such insurance under the voluntary system, by their lack of appreciation of its benefits, by the inertia of custom, and by the sheer desperation of poverty. The compulsory plan will reduce the cost to the workingman both through the sharing of the expense with the employer and the state or city and through the greater economy of a system which requires no advertising and no agents. The National Convention of Insurance Commissioners in their examination of the fourteen principal companies writing industrial health and accident insurance found that the ratio of losses showed that the policy holders spent \$1 to receive back a benefit of between 30 and 46 cents. A comparison of these figures with the results of the compulsory system abroad shows that the administration of the voluntary



system costs from three to four times as much as does that of the compulsory. Although as yet there is no health insurance legislation in the United States, preparations for it have been made by the appointment of commissioners (several of which have already reported favorably and none unfavorably) in Massachusetts, California, Ohio, Connecticut, and New Jersey.

In the recent report of the able and comprehensive health survey of New Haven, Connecticut, conducted by Dr. C. E. A. Winslow of Yale University at the request of the Civic Federation of that city, health insurance is advocated as it has been advocated by most other health authorities. It is the almost universal conviction of those who have kept pace with the movement that health insurance is coming soon.

### CHRISTIAN EDUCATION

By THE REV. WALTER B. CAPERS, D.D.

SOMEbody has said that it is a mistake to divide up education into departments—labelling one "Religious Education", another "Secular Education", etc.—because all education worthy of the name is religious education, and there can be no other. Plato had this in mind when he said: "The one education which in our view deserves the name is that which contemplates the man and the citizen: that other sort of training which aims at the acquisition of wealth and bodily strength, or cleverness apart from intelligence and justice, is mean and illiberal, and not worthy to be called education at all."

As a matter of fact, there are two systems of education. The first trains for utility and material advantage. This system considers of primary importance the *workman*. It is technical, and its purpose is to enable the workman to coin his knowledge into gold. Dr. Payne has said: "Labor is the lot of the majority, and therefore the best education is that which will make their labor most productive." But just here the Church would emphasize that there is no sane reason why technical education should ignore the religious element.

The second system is what we know as liberal education. Its chief concern is the *man* and the *citizen*. Its aim is to enrich the soul, to train and discipline the conscience. Just how systems of education have influenced the life and well-being of a people is best understood in the light of past experience.

We gather from the record that in Sparta the laws of Lycurgus only aimed to discipline the free citizen in his education to the state. Sparta became a despotic socialism. At Athens, Solon drew up the curriculum to include music, literature, and patriotism. No effort was made to train and discipline the conscience or develop a religious ideal. The Athenians became a nation of refined liars. "The liars of Athens" was a familiar proverb. The Persians had no established system of education. The plan was education by association, the youth learning from his elders to be truthful, generous, and brave for himself and for the State. "The Persians were not an intellectual people and this lack of abstract intellectual interest helped to make their imperial power short lived." The Hebrew alone, in the ancient world, had the theological and religious ideal as the dominant note of his educational system. In modern Europe, Germany is a living illustration of what inevitably results from mere intellectual training, and material progress apart from religious and spiritual discipline.

Dr. Eliot, late president of Harvard, describes the period from 1867 to 1917 as the "most prodigious period of change through which the world has ever passed". And an interesting book, *Fifty Years of American Education*, sums up the industrial and economic development of that period, and contrasts it with the progress of education. This summary includes the first transatlantic cable, transcontinental railway, telephone, telegraph, cable car, electric lighting, submarines, electric traction, linotype, motor, autos, flying machine, wireless, dreadnaught, long-distance guns. Dr. William Osler reminds us also that forty years ago the world did not know the cause of any one of the great infectious diseases. Within that period the educational system of our country has made remarkable progress, until to-day it is a mighty structure indeed. And to foster and develop it there has been given

by the great Foundations (as Carnegie, Rockefeller, and others) about \$600,000,000.

And with all this, we are to-day, taken as a nation, a pagan people. More than sixty per cent. of the people have no religious association whatsoever; 5,500,000 are illiterate; 28,500,000 under twenty-five years of age have had no Sunday school connection, and 58,000,000 are untouched by any Church influence. In concrete illustration of the situation in the growing states of the West, eighty per cent. of the population of the state of Oklahoma are untouched by any Church influence whatsoever.

Now more specifically as to ourselves. What contribution has the Episcopal Church made, and what contribution has it failed to make? That is, of course, a large subject. The Church has founded twenty-one colleges in America. Eleven of these, in as many states, have been allowed to die. Seven, among them such great institutions as the University of Pennsylvania, Columbia University, Lehigh University, have passed from under Church control, and have no Church character whatsoever. Of the twenty-one in the North, but two survive—Kenyon, in Ohio, and St. Stephen's, in New York; and but one in the entire South—the University at Sewanee.

From statistics it appears the Church is making practically no effort to educate its own ministry, or to train its own children. The Presbyterians graduate eighty per cent. of their ministers from their own schools. Only twenty-two per cent. of our clergy ordained in the last three years were educated in our schools. Thirty-seven per cent. were not children of the Church.

It was Aristotle who said: "All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of their youth." It was Daniel Webster who said: "If we work upon marble it will perish; if on brass, time will efface it; if we rear temples they will crumble into dust. But if we work upon the mortal minds of the youth, and imbue them with principles, with the just fear of God, and love of our fellow man, we engrave on these tablets something that will brighten to all eternity." It was Jesus who said: "Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."

When will the Church wake to the importance of religious education, and the training of her leaders?

### ORION

I know a gorgeous butterfly:  
No flaw its beauty mars;  
It glows and glistens in the night,  
When winter air is sharply bright,  
And weaves enchantment with its light,  
My butterfly of stars.

In the purple shrouded East,  
When the moon is roused from rest,  
'Mid starry flowers in the sky  
Resplendent floats my butterfly,  
And where snow circled mountains lie,  
It sinks into the west.

So, when life's winter dulls my faith,  
And doubt doth cloud my sun,  
There moves my golden butterfly,  
Its hidden goal slow drawing nigh,  
And, thro' all things that live, or die,  
I see God's purpose run.

MARY ALETHEA WOODWARD.

It is not that these are lucky having found their mates, and thou art unfortunate standing alone (for they have not found their mates, and thou standest not alone); but every day and every day (for thee as well as for them and all) the way lies on before—to be slowly accomplished—to make thyself fit for the perfect love which awaits and which alone can satisfy thee.—  
*Edward Carpenter.*





## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### AS TO PRAYER BOOK REVOLUTION

To the Editor of *The Living Church*:

IN behalf of the Commission on the Revision of the Prayer Book I want to thank you for your very sane and Christian treatment of the "open letter" addressed by a group of disturbed persons to the clergy and laity of the Church, referring to the Report of the Commission.

It is simply *not true* that the Commission or any members thereof are seeking to "Romanize the Church".

It is simply *not true* that it is proposed to introduce into the Prayer Book any change of phraseology which adds to its present teaching concerning auricular confession or sacerdotalism. Are not *all* God's people priests, to offer spiritual sacrifices, their souls and bodies, their prayers and money?

Shall any man be *deposed* and lose his priesthood simply because he has received holy orders and is ministering and interpreting their priesthood to others?

The Commission makes use of no Roman phraseology, nor seeks to introduce the word "mass", which appears to be a favorite with the signers of the "open letter".

As to "intinction" the honored Bishop of Massachusetts favors it, and in some quarters that method of administration is denominated "the Massachusetts Use". In New York City one prominent parish (perhaps more) administers the Communion "in one kind". Do not such things "involve a radical departure from the doctrine [and ritual] basis upon which this Church has hitherto stood"? Shall we have no protest concerning such things?

It does not seem to occur to these unnecessarily disturbed gentlemen what fine compliment they pay the Commission in estimating its influence so highly that a "series of pamphlets by competent writers" is deemed necessary to combat that influence.

And, on the other hand, small valuation seems to be put upon the General Convention, and a serious reflection cast upon it, when so little confidence is shown in its intelligence and loyalty, by the assumption that, unless such pamphlets are forthcoming, the General Convention cannot be trusted to deal properly with every proposal of the Commission on its own merits.

The Commission is quite ready to abide by the sober judgment of the General Convention, and does not so highly value itself as to fancy that it can force upon the Church such dreadful things as are attributed to it. It has a right, however, to ask for truthful statement concerning its proposals.

Can anything worth while be gained by misrepresentation?

CORTLANDT WHITEHEAD,

Chairman.

### "AMERICAN EPISCOPAL CHURCH"

To the Editor of *The Living Church*:

IT sometimes happens, when we have considered with much care and trouble some problem which seems obscure, and are not satisfied with the result, that the simple, common-sense solution comes to us spontaneously in some fortunate moment. This seems to have occurred to you in proposing, as you do in your editorial of February 28th, the simple and common-sense name, "THE AMERICAN EPISCOPAL CHURCH", for our branch of the universal Church. That really is our right name, because it brings into the definition the one characteristic which distinguishes us, and which everybody knows to be our distinctive badge as a member of the great family of Churches and denominations. A friend meets his friend in an American town or village, and as they walk around he sees a building with a tower and spire, and asks, "What Church is that?" The answer is, "The Episcopal Church". Being in America, there is no need to say any more; but let the question be put under similar circumstances, say in Paris, and the answer will be, "The American Episcopal Church," and the meaning will be plain; there will be no mistake about it.

The name is in use in fact. Just as I sit down to write this, *THE LIVING CHURCH* of March 27th comes to hand, and among the book notices I find one of Prof. Jenks' books, *The American Episcopal Church interpreted for English Churchmen*, published in London by the S. P. C. K. It is a name on which all can agree; it antagonizes no one; and no one will fault it as partisan or untrue.

The manner of making the change in our printed and legal formularies would be simple in the extreme. It would be quite sufficient to take the first of your propositions without the second, for which I think a better solution is indicated. You say: "In 1922 let the first step be taken, to amend the name as it is used in the Constitution." As a matter of fact the words "Protestant Episcopal Church" do not appear in the Constitution proper, except in Article VIII, imposing the "Declaration of Conformity" upon the candidate at the time of his ordination. It is "this Church" everywhere else. The authoritative amendment would be made in the title-page of the Constitution, which would be amended to read thus:

"Constitution and Canons for the government of the American Episcopal Church, adopted in General Conventions 1789-1922."

To this of course the Declaration in Article VIII would be made to conform. In a legal sense this would be all that is necessary to give "this Church" its proper name.

The canons also would need to be made to correspond. But in fact the words "Protestant Episcopal Church" occur in only three places in the entire code, and these are quotations:

1. Canon 27, Section 3; where a witness called to testify "on the trial of a Bishop of the Protestant Episcopal Church in the United States of America" makes a declaration that his evidence is true.

2. Canon 42; where the title-page of the Prayer Book is quoted.

3. Canon 53; where the "Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" is amended. Here the words occur twice.

Your second proposition, which I assume to mean that the title-page of the Prayer Book be amended so as to say that the book is "according to the use of the American Episcopal Church", seems to me to be open to serious objections. It is not really necessary to put the name of "this Church" upon the title-page at all; because the Prayer Book is much more than the service-manual of a local Church or mere denomination—in which light it would be looked upon by those who do not belong to our communion; just as they would look upon the book of a Presbyterian or Methodist or Baptist society, if they had them—as perhaps some of them have.

I would propose therefore that the title-page of the Prayer Book be amended to read as follows:

"The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use in the English Tongue in the United States of America. Together with the Psalter or Psalms of David."

This amendment would not only conserve to our Prayer Book its affinity with the Prayer Book of the Church of England and the colonial Churches of English-speaking peoples, but would give it its proper dignity—as the traditional liturgy of the Anglo-Saxon race, as a member of the family of great liturgies of all branches of the Catholic Church, and the heritage in America, as elsewhere, if they will accept it, of all who speak our language.

If this were adopted, there would still be opportunity to identify the book with the American Episcopal Church, through an amendment of the Ratification and in the second paragraph of the Preface, which are the only places in the Prayer Book proper where the words "Protestant Episcopal Church" appear. They are nowhere in the liturgy itself. They appear in the titles of the Ordinal and other Offices and of the Articles of Religion, bound up with the Prayer Book; but these are not parts of the book itself.

JOHN H. EGAR.

Milwaukee, March 26th.

### RESERVATION

To the Editor of *The Living Church*:

IN your issue of February 21st Dr. Manning asks you to insert a letter written by Father Conran to the *Church Times* on the subject of Reservation of the Blessed Sacrament, and calls attention to the fact that it is written by a member of the Society of St. John the Evangelist.

There are differences of opinion amongst us, as elsewhere, on the subject of extra-liturgical devotions, but I feel that a grave misrepresentation of the mind of the Society on this matter will



have been caused, if I do not ask you to insert the following sentence from a second letter written by Father Conran to the *Church Times* of January 30th. He writes:

"I wish to add that in this and in my former letter I am expressing my own personal convictions. I am not speaking for the Society of St. John the Evangelist."

For myself, and for the great majority of the Fathers in the Society, I should like to say that there is no kind of question in our minds that the development of the Church's devotional practice in the use of the Blessed Sacrament, as indeed in other directions, has been the fruit of the Spirit's guidance, guarding the Faith, and meeting her people's needs, as the ages pass.

I firmly believe that at no time has there been such need as now for emphasis on the Blessed Sacrament as the divinely appointed way in which we come to God, and God comes to us. I hope and pray that the Church's rulers in your country, as in ours, will by their acts strengthen and not weaken faith in the Blessed Sacrament, and encourage and not hinder devotion.

H. P. BULL, S.S.J.E.,

Oxford, March 12th.

Superior General.

To the Editor of *The Living Church*:

I DO not for one moment imagine that Dr. Manning wants me to defend him in religious controversy. He is fully able to do that himself. It seems to me, however, that all the modern defenders of the Reservation of the Blessed Sacrament for other purposes than that of Communion have lost sight of one great fact: that Reservation for other than Communion—Invocation of Saints, the recitation of the Rosary—however helpful they may be to many, and I know they are helpful to some, are not a part of the Catholic faith, nor could they really be called Catholic practices in the true sense of the word. There is not one unbiased student of history that could prove them as such any more than any student of history can prove that papalism, old and venerable as it may be, holding great sway over the hearts and minds of millions of devout Christians, can be called Catholic. What men of the type of Dr. Manning object to is not Reservation in itself, for he has it in one of his chapels; it is the attitude of men who, in the most condescending way, are willing to admit that "there may be those who, like Father Conran, belong normally to the Catholic school of thought, and yet oppose Reservation". This is a new kind of modernism, quite youngish, and distinctly, something, I do not know what.

Yours very truly,

New York City, March 24th.

FRANCIS B. BEACON.

### "IS IT NOTHING?"

To the Editor of *The Living Church*:

I WISH to express my appreciation of your editorial, "Is It Nothing?" "Is It I?" and of what follows it regarding the Treaty, in your issue of March 27th. Would that all Americans were fully sensible of our national shame at this time!

But low as America has fallen, there is still a greater depth to which she can be dragged, and will be unless great vigilance is exercised. I refer to the plot to involve the nation in a programme of interference with, and final conquest of, our sister republic of Mexico. After several months spent near the Mexican border, and subsequent watching of current press articles, the writer can not but feel that the bitter opposition to Article 10 and the Monroe Doctrine clause in the League of Nations was in very many cases inspired, not by the fear that America's sovereignty was imperilled, but by the knowledge that the rights of Mexico would be safeguarded. With a strong League of Nations the unjust war of 1846-48 would be almost impossible.

Evidences of an American plot against the national sovereignty of Mexico are increasing every day. The business men of Minneapolis, and undoubtedly in other cities, are constantly receiving anti-Mexican propaganda through the mails; Pacific coast newspapers, even a year ago, did not hesitate to suggest the acquisition of Lower California "by purchase or annexation"—buying it if Mexico would sell it, if not, taking it any way. "We don't want a League of Nations, we want to go into Mexico," said a man in Chicago to another whom I know.

There is abundant testimony that economic and industrial conditions in Mexico have greatly improved in the past three years; and yet the clamor for intervention has become more insistent and unscrupulous since the ultimate failure of the Treaty and League of Nations became apparent. Here in Minneapolis, at a dinner given by the Civic and Commerce Association recently, Mr. Henry Lane Wilson made the proposition that the United States take over the northern part of Mexico and create an independent republic there. The ease with which Mexico could be subdued to American demands is dwelt upon frequently. Mr. Rutherford Hayes Platt, in a recent publication, suggests the use of "some of the 'supernatural' tricks of modern warfare, admin-

istered in doses of tear gas, air bombs, and Flanders tanks", as easy and effective means of overcoming the "ignorance and prejudice and stupid pride" of the Mexicans!

Other writers point to the splendid work done in Cuba by General Wood when he was governor-general there, and draw the moral that such is the only course to pursue toward Mexico, forgetting that Cuba was released from an oppressive foreign yoke, while Mexico is a free republic, as much entitled to work out her own destiny as any other nation.

But as an echo of German imperialistic ambition repeated on this side of the Atlantic, how does this sound? It concludes an article entitled *The Bewilderment of America*, in the *World's Work* for March 1920:

"... the United States, really become a nation, may begin to prepare a conscious national policy, based on a fleet and an army worthy of the destiny which some of us have already descried on the horizon from the heights above Culebra."

What will it profit America . . . if she lose her own soul?  
Minneapolis, March 31st. M. E. ANDREWS.

### SPIRITUAL VS. ECONOMIC?

To the Editor of *The Living Church*:

I N a notable letter of January 19, 1920, Bishop Charles S. Burch recited that Bishop Hobart

"... consecrated the Church of the Ascension and set said church apart from all unhallowed, worldly, and common uses; and solemnly dedicated said church to the worship of Almighty God."

And he said:

"I do solemnly protest against the use of the consecrated building, dedicated to the worship of Almighty God, as a meeting place for a forum, to which are not infrequently invited as speakers men who do not believe in God, who professedly are opposed to the government, clearly showing their irreverence for constituted authority."

These words were particularly welcome to those of the Church who in the general economic, political, and social unrest had hoped to find a clearer, truer, spiritual note in religion, as a sequence of the spirit of sacrifice and consecration that the war brought forth.

The immediate outlook was—and is—discouraging. Before the war, the Church had sought to supplement her spiritual appeal by benevolent activities and efforts for social and economic reform. After the war not only are these activities stressed, but a sinister influence appears to have insinuated itself into them. The red trail of revolutionary propaganda is obvious.

But even as the consecrated church edifices are set apart from all unhallowed, worldly, and common uses, is it not fitting that those who are invested with the priestly office should hold more to things spiritual and plunge less readily into economic and political controversies and alliances?

Apart from the question whether his highest and finest field of effort lies in another direction, the clergyman is by his training and his priestly office unsuited for these political and economic activities. As well said by the Bishop of Hereford in a recent publication:

"By carrying the fervor and dogmatism of religion into the economic sphere the clergy stimulate in themselves and in others the disposition to belittle experience and despise science. For one person who can think clearly there are a thousand who can feel strongly and speak vehemently."

The clergyman may bring to the problem of economic and social adjustments a highly developed sense of abstract justice, but he has never had the problem of how to meet a weekly payroll with bills maturing and collections slow. His cloth puts him in a privileged and protected class, which results in certain immunities that the lay workman does not enjoy. Furthermore, he approaches questions from the standpoint of morality. When laymen differ on a political, economic, or social question, they can denounce the soundness, wisdom, or expediency of the opponent's view without giving offense; but the same question is likely to be discussed by clergy in terms of morality. This is the making of fanaticism. When one asserts that his viewpoint is supported on purely moral grounds, it is an easy step to denounce the other view as immoral—and then the argument ends.

Much of the advocacy of prohibition is of this character—and correspondingly unsound. It is supplemented by rather cogent arguments on a less self-righteous plane; but the supporters derived from this source are perhaps not appraised at their full importance. The suggestions made in certain quarters that the churches should become active adjuncts to departmental agencies to enforce prohibition are repugnant to those who seek in the Church the quality of spirituality.

The activities to which reference has been made grew out of the reaction from the concept of personal salvation as the sole objective and religion the means to that end. Like Abou Ben



Adhem, they achieved a higher vision. They sought to give practical expression to the Christian principles of unselfishness and love for fellow man, and to apply the teaching that "faith without works is dead". This wholesome reaction, however, involved the danger that in the effort to aid others and to succor the needy and oppressed the material side might dwarf the spiritual. As the Bishop of Hereford wrote in the article referred to:

"The primary concern of Christianity is individual character. If that be sound, the external conditions of life in the world will ultimately right themselves. 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' This is the method of Christ; this is the reason why a Kingdom of God is conceivable even on earth and yet can never be limited to any earthly vision."

The zeal of a reformer of a Christian Church who accepts and seeks to apply the theories which find their fruition in the Russian "dictatorship of the proletariat" loses sight of the methods taught by Christ. He taught to persuade, not to coerce; to give, not to confiscate; to build mutual good-will, not class hatred; to be law-abiding, not apostles of revolution and disorder.

The spirit of restlessness and iconoclasm that colors the thought of the world to-day has been accentuated by the mental strain and effort of the war, but was present long before that cataclysm.

A thoughtful writer, Max Nordau, speaking of what he termed the *fin de siècle* state of mind, wrote:

"And to all it means the end of an established order which for thousands of years has satisfied logic, fettered depravity, and in every art matured something of beauty."

And again:

"One epoch of history is unmistakably in its decline and another is announcing its approach. There is a sound of rending in every tradition and it is as though the morrow would not link itself with to-day."

And the same thought is voiced in Wordsworth's lines:

"Great God! I'd rather be  
A Pagan suckled in a creed outworn."

But with full recognition of this pervading spirit that challenges the past and seeks truth and right, defiant and disdainful of tradition, is there not a widespread spiritual yearning, perhaps inarticulate and reluctant to express itself, but real? Will not the members of the Church prove responsive to spiritual leaders who can lead them to the food that their spirit craves?

It is not intended to suggest that clergy should cut themselves off from the struggles and problems of the lives of men and women. Their influence may help immeasurably in raising human standards to a higher plane. But in the method of dealing with these matters their true line of usefulness would seem to be not only in securing help and comfort for those in need and distress, but also in the development of ideals, in promoting peace and good-will among men.

If religion is to be a vital force in the lives of men and women to-day, the Church must demonstrate that Christ's ministry to the poor and afflicted is reflected in its practical activities for material betterment in the lives of the people. But no less is it necessary that the Church must demonstrate that in all and through all it is calling the children to the Father and guiding its people to the higher spiritual life. The problem is real, and the solution calls for highest earthly wisdom, with appeal for guidance to Him to whom all things are known.

HERBERT BARRY.

## PUBLICITY

To the Editor of *The Living Church*:

ONE of your recent correspondents takes the Associated Press to task because it is choosing to ignore the Protestant mission in this country seeking to "white-wash" British rule or rather mis-rule in Ireland. He wondered why the "great silence" on the part of the Associated Press.

It is foolish to charge the world's great news agency with suppression of news. It is not infallible, as it has learned to its sorrow, in turning a too credulous ear to the enemies of Soviet Russia and now being forced, much like the American people, to forget some of the unkind things said during 1918 and 1919 about this latest revolutionary movement in the world.

One reason the Associated Press has ignored the Irish Protestant Mission is because this enterprise, like most movements sponsored by the Church, has forgotten that a publicity organization is necessary to obtain publicity. President de Valera made his American tour accompanied or preceded by some of the shrewdest propagandists in the world. The Irish Protestant Mission attempts to follow him minus anyone who has any conception of dealing with American newspapers, and then wonders why it obtains no publicity.

Even such an excellent movement as the World Conference on Faith and Order and the Sewanee Endowment Campaign get little newspaper notice because they do not play the 1920 pub-

licity game. Imagine any other Church allowing James Moore Hickson to begin an American tour minus an advance agent! However disappointing the Nation-wide Campaign may have been to some Churchmen, it at least had the courage to spend thousands on publicity, and everyone in the forty-eight states knew the Campaign was on. Let the other Church agencies and movements follow the example of the N. W. C. and create a publicity organization and they too will get publicity.

PAUL J. BRINDEL,  
Publicity Director, Diocese of Texas.

Houston, Texas, March 25th.

## "THE PAPACY AND THE WAR"

To the Editor of *The Living Church*:

IN the book review of *THE LIVING CHURCH* for March 6th your reviewer discusses a pamphlet, by one Arthur C. Chapneys, entitled *The Papacy and the War*, which he calls a severe and "just" indictment of the attitude of the papacy.

May I call your readers' attention to a brochure lying before me, entitled *Pope Benedict XV and the War*, by Anthony Brennan, published at London by P. S. King and Son, Ltd., Orchard House, Westminster? Any of those really interested in the papacy and the war will find in this little booklet much real help at coming to a reasonable and unprejudiced understanding of this variously discussed phase.

Might it not be possible also to see the German—both (Roman) Catholic and Protestant—views of the same situation? The matter seems to be a four-sided one, appearing differently from every angle.

We must not forget that we were not entirely neutral in the late unpleasantness, and no one can judge fairly unless he is personally disinterested and hears all contending factions.

I thank you for space for the above in your correspondence column and remain in the interest of truth wherever found.

Sincerely yours,

Philadelphia, March 28th.

F. J. VOSS.

## "HALF A WORKMAN'S WAGES"

To the Editor of *The Living Church*:

I LISTENED to-day to a clerical scolding which has grown tolerably familiar of late. It was *re* the Nation-wide Campaign, and in it the speaker announces (as if it were news) that the average priest did not receive half a workman's wages.

I thought: "Who does?"

Certainly not one person in his congregation has an income half that inflated revenue which the 1920 workman receives. Moreover, when he went on to say that a clergyman's salary had but half the purchasing power of six years ago, my impatient comment—mental—was: "Well, isn't that equally true of all your hearers? We have incomes and salaries subject to the same restrictions. And yet we are asked to give, of those salaries and those incomes, to raise yours. I wish someone would start a drive for the average man and woman. We have been bled white. We have been squeezed like sponges. And we, too, have depreciated money in our pockets, not half a workman's wages!"

Albany, N. Y., March 10th.

CLARA P. HOWARD.

## A GENTLE REBUKE

To the Editor of *The Living Church*:

IN your issue of March 27th (where you state that no "Concordat" was adopted at the General Convention), in order to emphasize your statement, you speak of Mohammedans and natives of Timbuctoo, in the same sentence with Congregationalists. I do not even suggest, or imply, that you have a remote idea, or any conscious intention, of saying anything to the detriment of any of the people you thus bring together. I do feel strongly, however, that your writing thus has a most unfriendly implication, and that such things should not be said, even in the heat of emphatic denial; and that is all that I mean, or imply in writing to you.

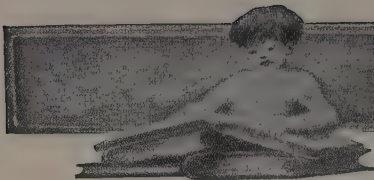
New York, March 19th.

Sincerely yours,

WILMOT T. COX.

So long as man is doing his duty, God will provide for him, as for the birds of the air and the flowers of the field. Now, the birds and the plants accumulate to-day the resources which are to serve them hereafter. The birds could not hatch their eggs if they had not in due time previously built their nests. The flowers could not bring forth their bloom if they had not been accumulating their resources long before. But all this takes place without anxiety. Granted the fulfilling of function day by day, God will provide.—Bishop Gore.





# LITERARY

*A History of the Christian Church.* By Williston Walker, D.D., Professor of Ecclesiastical History in Yale University. 8vo, pp. 624. New York: Charles Scribner's Sons. Price, \$3.00.

A single volume, professing to set forth the history of the Christian Church from its foundation until to-day, must of necessity be far from satisfactory. Proportion is sacrificed, connection obscured; and omissions will impair its value for the careful student as well as for the hasty reader. So much is indisputable. Yet, having said that, the reviewer is bound to add that Professor Walker has almost performed the impossible. If his work is far from being "absolutely free from bias" (as his optimistic publishers declare it to be) it may well be called the most readable and instructive of all books attempting to cover that field. Any library will be the richer for having it upon the Church History shelf.

He would be unwise who should rely on its author's dicta entirely, without subjecting them to due critical scrutiny. A professor naturally assumes an *ex cathedra* attitude, and uses "without doubt", "incontrovertibly", and similar words with rather too much confidence. We note a few among the many highly debatable propositions Professor Walker sets forth:

"Jesus at first seems to have regarded the Kingdom of God as for Jews only as He went on. His conception of its inclusiveness grew" (p. 20).

Speaking of St. James as "the Lord's brother" (p. 24), "There is no evidence of the application to James of the term 'bishop' in his lifetime. When the successions of religious leadership among Semitic peoples are remembered, especially the importance attached to relationship to the founder, it seems much more likely that there was here a rudimentary caliphate". (!)

Commenting on St. Ignatius' letters (p. 47), he says: "Only when writing to the Romans he speaks of no bishop, probably for the sufficient reason that there was as yet no monarchical bishop at Rome."

Criticising early heresies (p. 57): "Paul had identified the Spiritual Christ."

On page 63, he translates the famous passage of Irenaeus in the real papal fashion: "It is a matter of necessity that every Church should agree with (*convenire ad*) this Church", i.e., the Church of Rome.

On page 34, this is singularly clumsy: "Sabellius' absolute identification of Father, Son, and Holy Spirit implied an equality which ultimately, as in Augustine, triumphed over the subordination of Son and Spirit characteristic of the Logos Christology both of Tertullian and Athanasius." It is hardly fair to St. Clement of Alexandria to say, "he had no real interest in the earthly life of Jesus." To declare (p. 55) "the strong probability is that, till past the middle of the second century, persons baptized were those only of years of discretion" is singularly audacious, when on the same page Origen and St. Cyprian are quoted as esteeming infant baptism apostolic. One is not surprised to find an ultra-protestant interpretation of the events of the Reformation. But on page 753, repudiating "the satisfaction theory of the Atonement, which the reformers had universally accepted", he declares: "Christ's death is a great example of the obedience which every Christian should, if necessary, manifest, but that obedience was no greater than He owed for Himself, and He could not transfer its value to others. There seems to be left no remedial value in Christ's death, no sacrifice, no bearing of the sins of the world."

It seems ungracious to select these passages for blame, rather than to praise the general temper and the excellent style of the book. American Christians of every group and school owe Dr. Walker a debt for this, as for other scholarly writings of his. May he live long, to adorn the new dignity which Yale has just created for him.

P. I.

*The Note-Book of An American Parson in England.* By G. Monroe Royce, rector of St. Thomas' Church, New Windsor, N. Y. 12mo, cloth, pp. 339. G. P. Putnam's Sons. Price, \$2.00.

In this amusing volume a well-known American priest relates his experiences during six years of occasional clerical duty in the province of Canterbury, under special license. Some of them are extraordinary enough to be well worth recording, though they are hardly to be taken as typical of English life. The author carried with him a full set of Virginian prejudices, which did not predispose him to sympathy with many characteristic features of English life, social or religious; and his indictment of the ancient

monasteries, like his protest against daily services, is hardly convincing. But his criticism of such anomalies as exist in English Cathedrals with regard to the Bishop's lack of authority is eminently just, like his comments upon the intolerable system of fees for diocesan officials. Mr. Royce should note that "C. B." means "Companion of the Bath", not "Commander". The Great War has changed much in England; and upon his next visit to the Mother Country he will find some old evils uprooted—possibly some new ones appearing.

P. I.

*The Soul of a Bishop.* By H. G. Wells. New York: Macmillan Co. Pp. 341. Price \$1.50.

Some books are at least as valuable and interesting a year after their publication as on the day when they first appeared. That is true of several books by the indefatigable and inexhaustible Mr. Wells: "Kipps" and "Mr. Polly" are freshly delicious and convincing each time one takes them up; the drollery of "Bealby" does not diminish, nor the gentle satire of "The First Men in the Moon". But when our author takes to deliberate propaganda, whether in fiction or quasi-sermon, one is reminded that nothing is so unspeakably out-of-date as day-before-yesterday's morning paper, or last year's almanac.

Here, in the guise of a tale, is the revamped theology of *God the Invisible King*, perhaps a trifle further developed; at any rate made more concretely definite by association with sayings and doings of characters Mr. Wells has invented.

Yet, now that it has been published over a year, it seems pathetically unreal and behind the times, its characters piteous men of straw, its philosophy impossible, its finite God scarcely more than Mr. Wells' idea of what Mr. Wells himself would like to be if he could. The Mysteries of Creation, Free-Will, Pain, Purification, are left in darker shadow than ever, while the central dogma defined by the newest pontiff rests absolutely upon his authority and has neither authority in science nor basis in history.

It would not be profitable to give, in any detail, the outline of Mr. Wells' allegory. A man of straw, representing the author's notion of what a modern English bishop is, tortured with insomnia, takes a drug which makes another man of him. The new man repudiates the Church and the Christian Faith, has a personal interview with Mr. Wells' finite God, and, at the end, is shown launching out to show a vague way to an undefined end by means not indicated.

The tale is a fresh demonstration that it is always easy to state your opponent's case for him so badly that you can prove it absurd. No one doubts Mr. Wells' cleverness; but a book like this suggests grave questions as to his intellectual honesty.

Did he ever meet a real bishop? He has the extraordinary idea that they are all prigs from early childhood; and he conceives of them as quite withdrawn from any actual conflict with world-problems as Mr. Wells himself meets them. Bishops have their undoubted limitations: but they are not quite along the line this caricaturist posing as a realist suggests.

And now, one ventures to prophesy, his next tract will embody a different vision; so that we shall have to talk of "Mr. Wells' fifteenth manner". Meanwhile, the heart of man will remain restless until it finds rest in the unchanging Truth of the Infinite God made Flesh for us men and for our salvation.

P. I.

A NEW EDITION (the sixth) of Professor Edward Carey Hayes' excellent *Introduction to the Study of Sociology* has been published by D. Appleton and Company. This interesting book discusses practical social problems showing how the individual personality is shaped by society, including the society of the school, the playground, and the home; and how society is shaped by natural causes and how it may be modified by the coöperative endeavor of individuals. It culminates in a treatment of the problems of education from the sociological point of view. The volume is divided into four parts: I, The Causes that Mould the Life of Society and Their Effects. II, The Life of Society. III, Social Evolution. IV, Social Control. The volume, designed primarily for textbook use, is the outgrowth of the author's long experience as Professor of Sociology in the University of Illinois.

FOR FORTY DAYS Christ was with the disciples talking with them of the things pertaining to the Kingdom of God. If we cannot believe that the Apostles deceived others, it seems (if possible) still more unlikely that they were the victims of deception.—*Bishop Westcott.*



# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

**A** PLEASURE never-ending it is, to live in a spot where space permits the eye to roam from horizon to zenith with no obscuring man-made objects. During Holy Week the heavens were unusually beautiful.

"With how sad steps, O Moon, thou climbest the skies!" This line seemed so to suit the Paschal moon this year as during her six-night course in Holy Week, night after night, unobscured by cloud, unmarred by storm, she moved on slowly but inevitably nearing the Great Tragedy. How majestic her path, waxing nightly in luminance, dimming the great stars of the firmament, each night bringing her nearer the consummation, until at last, blazingly full, facing the great Sun, her climax reached, she ushered in the glory of an Easter Day, a Risen Christ. So in majesty moved the Christ Himself through that portentous week, gaining each day in God-likeness, serene, untroubled, moving inexorably toward His appointed earthly completion, and reflecting at the last the full glory of the Father's face.

Lent has ever been a time of serene pleasure to the writer, a time filled with the very essence of delicious quiet. Not so much outer quiet, but the indwelling quiet which one has gleaned with the years and which is entirely extraneous to temporal affairs. In the quietude of these past weeks, certain things, comparatively small and commonplace, are thought of with pleasure. One of these pleasures was the reading of Farrar's *Life of Christ*. In those graphic but simple pages, one shares very closely that life of beauty mingled with woe. On this page I think I once wrote of this same book, saying that I would like to read it with two women—one to have the open Bible, one to read the references from Josephus, and one to read Farrar. It was read this way this Lent with the slight difference that the same woman used all three of the books. I often wonder why little groups of women do not more often read together in Lent. It is so profitable, but very hard to bring about, it seems.

Another little thing in Lent was the coming to my door of a lovely little girl who held out a card marked with a red Cross and with "Holy Week" printed at the top. I thought: "This must be from the Church of the Advent," our up-town parish. But no—it was from the little wooden Presbyterian church, a venture in this new part of town, giving an invitation to its services nightly during Holy Week, "unless you belong to a Church which observes this week." One must note this advance with real joy. "Holy Week"—It was slow getting them to use that name! Heretofore they have said "Easter Week". One of our Churchmen is secretary of the Church Federation, which holds noon services in a theatre here, and last year I said to him: "Why do you keep calling this 'Easter Week' in your advertisements? Why not call it 'Holy Week'?" "They wouldn't stand for it," he said.

And now they have accepted it in most Christian spirit and how much this is going to emphasize the meaning of Lent! The woman's club, made up of about two hundred women of all—and perhaps, no—religious faiths, altered its constitution to avoid meeting on Good Friday. I recall one woman who rather resented this and always spoke of it to a Churchwoman as "your Good Friday" as if it were an individual affair. Now, she says, the war has taught her to value everything that surrounds the life of Christ with reverence, and Lent is surely one of these things.

Other things enjoyed through Lent were various Church services. Very grateful should those Church people be who may sit in the same pew for a score of years and have the same rector for many years. The service thus takes on a nearness and a dearness apart from the religious nature. It becomes a part of self. I suppose in all services people are moved by certain things. One morning in Lent our choir sang "In the Hour of Trial" as a processional. As soon as

the crucifer had entered, the congregation began singing in a sort of subdued, Lenten way; in fact the whole tender, serious hymn seemed so hushed and yet not sad. By the end of the third verse the choir had filed into the stalls and I was fearing that the last verse would be omitted (I deplore very much this custom of lopping off verses in the processional as if the hymn were but a convenience to get the choristers in place). But they sang it all through, the last verse softly, making a lovely prelude to the service.

The *Benedicite*, too, through Lent has been much enjoyed. The people sing it as if they loved to. Glancing furtively around during the singing of this hymn of praise, one may note what his various neighbors are doing. The *Benedicite* is extremely hard to memorize unless one groups its stanzas in a sort of memory-cure way. Therefore we see the Prayer Book more in evidence than in the *Te Deum*, for instance. Here some nearsighted person is holding the book very close; others are trying to find the place before the singing shall be over. Some, ignoring the book entirely, sing lustily at each "Praise Him and magnify Him forever". While about the middle, "O let the earth bless the Lord", there is an ascent of several notes which the congregation seems to like; they go up bravely, all but the contralto voices. A strange young man in the pew behind me sang bass all through the *Benedicite*. This required both zeal and courage and those of us near him furnished what soprano our somewhat attenuated voices could supply. The ending of this great chant is so beautiful! "O ye spirits and souls of the Righteous; O ye holy and humble men of heart"! How much more beautiful to be calling on the spirits and souls of the righteous to bless, praise, and magnify the Lord, than to be striving to have them return to us by tappings and tipplings and trivial manifestations!

And then on Palm Sunday, after preaching such a sermon as that great day inspires, our rector closed by asking us if we were ready with our "Hosannas" and with our offerings and if from our hearts we were saying: "Blessed is He that cometh in the name of the Lord"?

And I think this was such a pretty thought.

MARY C. S. NORTH, diocesan treasurer of the United Thank Offering of the diocese of Pennsylvania, has benefited that offering greatly, not only in her own but in all dioceses, by publishing an elaborate triennial report of it for the year 1919. We feel safe in saying that of the great amount of U. T. O. literature which has come to us, in the ten years of service, nothing like this report has ever been seen. Of course this diocese has much to report and this fact makes the record an important one; but perhaps the initiative and interest of its treasurer may have had much to do in creating this importance. A foreword states briefly the changes made in Detroit in the future methods of the U. T. O. Then under the caption "Presented in Detroit on October 9, 1919" follows a list of about 150 parishes. Each parish has the number of contributors, the year, and the sum given. Besides the regular Auxiliary gifts, gifts are recorded from Bible classes, institutions, and many individual gifts. The entire number of contributors for the triennium ending in 1919 was 7,117. There is an honor roll of eight parishes, of which St. Paul's, Chestnut Hill, leads with \$4,859.97. There is a list of the eleven great Offerings, with the objects to which they were given, resolutions about the Offering of 1922, prayers, and a form of bequest. The report is interesting and stimulating and may with great profit be copied in every diocese, no matter on how much smaller scale.

*The Record of the G. F. S. in America*, which has taken the place of the two papers formerly published by this society,



announces eleven branches organized since the first of the year, six of which are in Oregon, five of these being in Portland. A long and readable article in the same magazine, on the fascinating subject of Girls, makes the lamentable statement: "There is no manner of doubt about it—girls in the G. F. S. A. are growing older."

TRINITY CHURCH, Baraboo, Wisconsin, the Rev. Robert M. Laurenson, rector, has a branch of the Auxiliary of which Mrs. Susan Cowdrey has been president ever since it was organized. Mrs. Cowdrey has lately reached the age of 90 years. Privileged indeed is the Auxiliary which can have the counsel of a woman of such ripe years: Mrs. Cowdrey's birthday was celebrated in her parish by a beautiful dinner with flowers, music, and felicitous greetings to the President. The Rev. Samuel B. Cowdrey was rector of Trinity Church from 1880 to 1892. Since the death of her husband Mrs. Cowdrey has remained in Baraboo. Her picture, we may say, has stood on our desk at intervals ever since last summer, when she sent it to us to prove that Mrs. John Logan was not the only woman in the world who wears a bonnet.

THE AUXILIARY of the Church of the Redeemer, Chicago, the Rev. J. H. Hopkins, D.D., rector, has completed its banner year, the offerings for the past year having been \$1,634.34. This represents gifts to about eighteen different objects. The woman's guild of the same parish has also had its best financial record for ten years. This parish already has a Federation of women and many organizations of men, women, and children. It is a leader in every form of good work.

IT IS WELL NIGH TRAGIC to want to make a quilt and yet have nothing to make it of. Doubtless there are many of our readers who have never found themselves in this predicament, but the Dakota women of the Pine Ridge Agency, South Dakota, are just now suffering from this "bricks without straw" condition. They love to make quilts to sell for Church money. Surely we must help them, and it is hinted that the women who may read this paragraph shall at once seek among their boxes and bags for anything suitable—old waists, coats, small pieces of dress goods, almost everything can be made to serve this purpose. Please send at once to the Rev. Neville Joyner, Pine Ridge Agency.

#### CHARADE

My first is off when winds do blow,  
And also off at night;  
My second is a man I know  
Who gets charades just right.  
(It also benefits the brain  
Of him who wants to keep quite sane.)  
Two-three-four tells I did just right  
At six o'clock Good Friday night.  
My whole is what a clergyman,  
His busy life pursuing  
(If we may believe the newspapers),  
Eternally is doing.

#### THE O. F. CHURCH

BY THE BISHOP'S CHAPLAIN

THE Bishop was tired. He had just returned home from making visitations every day for the past two weeks, and he sank into his study chair before an open fire with his accumulated mail on his knee.

He hoped there were not too many unpleasant letters in that pile and he turned them face downward so he should open them at random. But one wrote that a certain rector would have no class ready for him because his Sunday school (pardon me, "*Church school*") was not very flourishing and there were no children in it at present who were old enough for confirmation; and another asked him to postpone his visitation as they were so busy working up their "every-member canvass" that neither the rector nor the people had had time to think about a confirmation class; still another clergyman wrote that Wednesday night in Lent would not be a good time for the visitation as he had not been able to have any Lenten services this year—the people did not seem to care for them although he had offered all kinds of induc-

ments, such as movie pictures, etc. But when a youth, fresh from the Seminary, asked the Bishop if he could not come to them on a week-night instead of Sunday evening, as he was giving his congregation a series of lectures on Architecture at the Sunday evening services and a visitation would interrupt the course, he pushed all the other letters onto the floor and looked into the fire for light on the subject.

He saw the flames shoot up like a church spire, the sparks form stars in the sky; the snap, snap, were the footsteps of a congregation to which, as pastor, he had ministered thirty odd years ago.

The Lord was in His Holy Temple in those days, and to worship Him, praise Him, and give Him thanks was the reason for the pews being full. He did not give them lectures on architecture, travel, or politics, only insofar as to teach them about the Rock upon which the Kingdom of God is built, or to lead them to Bethlehem, Calvary, and the new Jerusalem as the Church's seasons rolled around; and he tried to teach them Christ's precepts for their daily life with their neighbors.

His salary had never been large, but he had not gone into the ministry for what he could get out of it but for what he could put into it; and the money compensation was not to be compared to that which he derived from giving comfort to a dying soul or to a troubled soul hungering after righteousness.

The fire-light showed him a roomful of children—not little tots only, but young men and young women, for in those days one did not talk about being "too old to go to Sunday school". Yes, it was plain, unadulterated "*Sunday school*", where they learned the Catechism, Bible, Prayer Book and Hymnal, and so were trained to take intelligent part in the services of the Church.

In that blessed Feast of Lent the women came to the afternoon services, the Sunday school pupils had theirs, the men and women came to the two evening services a week, and at Easter all felt refreshed by the "extraordinary acts of devotion" and entered all the more heartily into the triumphs of the Risen Saviour.

He did not recall that he paid someone to do his visiting for him; he had worn out many a pair of shoes tramping the streets, climbing the stairs in tenements, and walking the corridors of the hospitals, almshouses, and prisons. There was no city missionary to do that work in those days; each pastor sought out his own and ministered to any unshepherded as well.

They had needed no campaigns or drives and yet they were not asleep either, but were content to build slowly and carefully, a little mission here, a hospital there, or a school elsewhere, not all three at the same time. Two of his boys were now clergymen, one girl was a nurse and two others teachers, in the missionary field. That did not sound as if the Church had stood still, which is the accusation of the present day.

It was just an Old Fashioned Church, where men, women, and children sought the Son of God where His earthly mother had found Him, in the Temple, and where He is always to be found: for has He not promised that "where two or three are gathered together in my name, there am I in the midst of them"?

"Ah, well," sighed the Bishop, "one is always being told nowadays that 'times have changed'. But I would that we had more of the old fashioned churches and the old fashioned rectors, although I am blessed with a few still, thank God!"

GRANTED the fulfilling of function day by day, God will provide. The Christian society, then, recognizing this principle in the conscious life of man, is to know the limits of its responsibility. It did not create the world or found the Church. . . . It cannot alter the predestined goal of the world's movement. But it can facilitate or thwart the purpose of God within its own area. . . . This means that in commerce we shall resolutely do the will of God, and abide by the consequences; in dealing with individuals, we shall not be more merciful than our Master, or attempt, as He did not attempt, to save men in spite of themselves. We shall aim at appealing to men's wills and strengthening their sense of responsibility. We shall not be afraid of letting truth loose for fear of its causing havoc. We shall be ready to say in our turn, "I am not come to send peace on earth, but a sword."—*Bishop Gore*.



## Church Kalendar



- April 1—Maundy Thursday.  
 " 2—Good Friday.  
 " 4—Easter Day.  
 " 11—First Sunday after Easter.  
 " 18—Second Sunday after Easter.  
 " 25—St. Mark. Third Sunday after Easter.  
 " 30—Friday.

### CALENDAR COMING EVENTS

- April 14—Georgia Dioc. Conv., Grace Church, Waycross.  
 " 14—Montana Dioc. Conv.  
 " 20—Western Massachusetts Dioc. Conv., Christ Church, Springfield.  
 " 21—Massachusetts Dioc. Conv., Boston.  
 May 3—Albany Dioc. Conv.  
 " 4—Easton Dioc. Conv., St. Andrew's Church, Sudlersville, Md.  
 " 4—Pennsylvania Dioc. Conv.  
 " 5—Atlanta Dioc. Conv., Christ Church, Macon, Ga.  
 " 5—Tennessee Dioc. Conv., St. John's Church, Knoxville.  
 " 10—New York Dioc. Conv., Cathedral of St. John the Divine.  
 " 11—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.  
 " 11—North Carolina Dioc. Conv., St. Peter's Church, Charlotte.  
 " 11—West Missouri Dioc. Conv., St. George's Church, Kansas City.  
 " 12—Arkansas Dioc. Conv., Trinity Church, Pine Bluff.  
 " 12—Delaware Dioc. Conv., Immanuel Church, Wilmington.  
 " 16—Iowa Dioc. Conv., Grace Church, Cedar Rapids.  
 " 17—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.  
 " 18—Bethlehem Dioc. Conv., St. Luke's Church, Lebanon, Pa.  
 " 18—Connecticut Dioc. Conv., St. Paul's Church, Norwalk.  
 " 18—New Hampshire Dioc. Conv., Church of the Good Shepherd, Nashua.  
 " 18—Rhode Island Dioc. Conv., St. Paul's Church, Pawtucket.  
 " 18—South Carolina Dioc. Conv., Church of the Advent, Spartanburg.  
 " 18—Western New York Dioc. Conv.  
 " 19—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.  
 " 19—Marquette Dioc. Conv., Sault Ste. Marie, Mich.  
 " 19—Michigan Dioc. Conv., St. John's Church, Detroit.  
 " 19—Virginia Dioc. Conv., Harrisonburg.  
 " 19—Washington Dioc. Conv., Cathedral of SS. Peter and Paul.  
 " 20—Easton Special Dioc. Conv., Trinity Cathedral.  
 " 20—Florida Dioc. Conv., St. Mark's Church, Palatka.  
 " 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.  
 " 26—Minnesota Dioc. Conv.  
 " 29—Consecration Bishop-elect of Utah, Grace Church, Lawrence, Mass.  
 " —Central New York Dioc. Conv.  
 " —Kansas Dioc. Conv., Grace Cathedral, Topeka.  
 " —Nebraska Dioc. Conv., Trinity Cathedral, Omaha.  
 " —Newark Dioc. Conv.  
 " —New Jersey Dioc. Conv.  
 " —Ohio Dioc. Conv., Trinity Cathedral, Cleveland.  
 " —San Joaquin Dist. Conv.  
 " —Springfield Dioc. Conv., St. Paul's Church, Alton.  
 " —Western Michigan Dioc. Conv.

## Personal Mention

THE REV. A. J. GAYNER BANKS, for two years rector of Grace Church, Cuero, diocese of West Texas, has accepted a call to the Church of the Redeemer, Eagle Pass, in the same diocese, and begins his ministry there on April 15th. This parish was served fifteen years ago by the Rev. William Hart, father-in-law of Mr. Banks, and is the fourth charge in which the latter has succeeded his father-in-law.

THE VEN. E. L. BASKERVILL, Archdeacon for work among negroes in the diocese of South Carolina, will visit New York City from April 12th to 28th in the interest of his urgent mission work. He may then be addressed at the Church Missions House, 281 Fourth avenue. Mrs. John Farr, chairman of the Committee on Colored Commissions in the diocese of New York, with address at 14 West Tenth street, will have charge of his appointments.

THE REV. FREDERICK J. BUTTERY, from Norwich and the associated stations, assumes charge of the parish at Vergennes, Vt., the Rev. HUGH DAVID JONES, Ph.D., having resigned the rectorship on his appointment to superintendence of the Church's work among Welsh people in the United States.

THE REV. JAY SCOTT BUDLONG, in charge of Trinity Church, Guthrie, and Grace Church, Ponca City, Oklahoma, having succeeded in making the mission at Ponca City a self-supporting parish, has relinquished Guthrie, and may now be addressed at Ponca City.

THE REV. H. D. CONE of Salisbury, Md., secretary of the Board of Religious Education of the diocese of Easton, is compiling statistics relative to the Sunday school situation in the diocese.

THE REV. HENRY DAVIES, Ph.D., rector of Christ Church, Easton, Md., has been granted leave of absence and with Mrs. Davies leaves for his former home in England shortly after Easter. The vestry increased his salary at a recent meeting.

ON account of failing health the Rev. J. JOHNSTON has resigned as priest in charge of the missions of Baudette, Warroad, Williams, and International Falls, Minn., and should now be addressed at Box 18, Avonhurst, Sask., Canada.

THE REV. CARL W. NAU, rector of St. Andrew's Church, Emporia, Kansas, has been appointed chairman of the committee on public health of the local chamber of commerce.

THE address of the Rev. D. A. SANFORD is changed from Citronelle, Alabama, to South Haven, Mich.

DEACONESS J. CARYL SMITH recently began work in Trinity parish, Waterbury, Conn. (Rev. Dwight W. Graham, rector). Bishop Greer released her for war service in 1914 and she worked among the poilus in France until America entered the war, when she was transferred to the A. E. F.

THE REV. STUART L. TYSON conducted noon-day service in Trinity Church, New Haven, Conn., on the first four days of Holy Week and was also special preacher at a united Lenten service in the same church on Wednesday of Holy Week.

THE REV. SAMUEL A. WEIKERT, after a rectorate of thirty years in St. Mark's parish, Paterson, N. J., retired on Easter Day and became rector emeritus. Hearty appreciations of his work in the community and parish have been made by the vestry and other organizations.

THE address of the Rev. R. BANCROFT WHIPPLE is the rectory of St. James' Church, Bedford, Pa.

### ORDINATIONS

#### DEACON

EAST CAROLINA.—On Palm Sunday, March 28th, Mr. JAMES C. CROSSON was ordained deacon by the Bishop of East Carolina in the Church of St. Simeon, Philadelphia, Pa. Mr. Crosson is a nephew of the founder and first rector of St. Simeon's, the Rev. Edgar Cope, who entered into life eternal on March 28, 1910. The Rev. George I. Walenta, the present rector, presented the candidate. After his graduation in June from the Theological Seminary at Alexandria, Va., Mr. Crosson will be in charge of the churches at Red Springs and Maxton, N. C., under Bishop Darst.

#### PRIEST

ALBANY.—The Rev. LAWRENCE B. KELLEY, assistant at St. Paul's Church, Albany, was ordained priest by Bishop Nelson in St. Paul's Church, on the Feast of the Annunciation, Thursday, March 25th. The sermon was by the Rev. George Barrett Leckonby, the Litany was re-

cited by the Very Rev. Albert C. Larned, while the candidate was presented by the rector of St. Paul's Church, the Ven. Roeliff H. Brooks. The Rev. Canon Merrick, Dean Larned, the Rev. Henry S. Smart, D.D., the Rev. Frank R. Creighton, and the Rev. G. B. Leckonby united with the Bishop in the laying on of hands. Bishop Nelson administered the Holy Communion. The Rev. Mr. Kelley will continue as assistant at St. Paul's Church.

### CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

### DIED

GRUBBS.—Entered into rest on March 21st, at Louisville, Kentucky, RODMAN GRUBBS, son and only child of Judge Charles S. and Nannie Rodman Grubbs. He was unmarried, was 42 years of age, a graduate of the Academic and Law Department of the University of Virginia who stood high in his profession, and by reason of his ability and personal charm was loved by a large circle of friends and associates.

### WANTED

#### POSITIONS WANTED—CLERICAL

PRIEST SEEKS PARISH, DIOCESAN mission work, or chaplaincy of an institution; earnest, active. Address DUTY, care LIVING CHURCH, Milwaukee, Wis.

PARISH OR MISSION WANTED BY energetic priest. East preferred. Address B1, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

EXPERIENCED NURSERY GOVERNESS wanted; English preferred; for boy eight and girl five. Age 25 to 40. Maine for summer. Please write fully, giving references and salary. Mrs. WM. KEYSER, 1001 Calvert street, Baltimore, Md.

#### POSITIONS WANTED—MISCELLANEOUS

CHURCHWOMAN, WIDOW, OF SOCIAL training and educational advantages, wishes general companion position. Has traveled and chaperoned. Musical, literary, good reader. Some secretarial experience. Splendid references. Address ROSE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Highest references. Over twenty years' successful experience, boy and mixed choirs. Large city church preferred. Please state particulars, salary, teaching possibilities to CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

REFINED, CULTURED YOUNG WOMAN, a teacher, advised by physicians to seek change of occupation, desires position as companion, social or business secretary. References. Address S. A. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desiring change, will be at liberty to accept position September 1st. Churchman, young, single. Boy choir preferred. Good organ essential. Address AMBITIOUS, care LIVING CHURCH, Milwaukee, Wis.

REFINED, EXPERIENCED WOMAN wants position as parish worker. Have knowledge of bookkeeping, typewriting, and general office work. References. Address PARISH WORKER, 50 Evergreen place, East Orange, N. J.

### PARISH AND CHURCH

AUSTIN ORGANS.—IF ANYBODY HAS ever been dissatisfied with an AUSTIN the company has not heard of it. Reputation based on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.



**CATHEDRAL STUDIO.—ENGLISH CHURCH** embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**ALTAR AND PROCESSIONAL CROSSES;** Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

**ORGAN.—IF YOU DESIRE** organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**PIPE ORGANS.**—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

#### UNLEAVENED BREAD—INCENSE

**ALTAR BREAD AND INCENSE MADE AT** Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**HOLY NAME CONVENT,** 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's, stamped, 25c per 100; plain, 20c per hundred.

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

**SAINT MARY'S CONVENT, PEEKSKILL,** New York.—Altar Bread. Samples and prices on application.

#### CLERICAL OUTFITS

**CLERICAL TAILORING.—SUITS, HOODS,** Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

#### BOARDING—ATLANTIC CITY

**SOUTHLAND.—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

#### BOARDING—NEW YORK

**HOLY CROSS HOUSE,** 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

#### FOR RENT—NEW YORK

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#### TEA ROOM—NEW YORK

**THE VIRGINIA TEA ROOM,** Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; dinner \$1.25.

#### HOSPITALS—NEW YORK

**ST. ANDREW'S CONVALESCENT** hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

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**THE NURSES' TRAINING SCHOOL OF ST.** John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

**YOUNG WOMEN WANTED** to enter training school; the only hospital of its kind giving this special course. Address TRAINING, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**HOME AND CARE REQUIRED** for elderly gentlewoman, seminvalid, not bedridden. Small homelike sanitarium, or private home with pleasant surroundings preferred, near Cleveland, Ohio. Give particulars and reference in reply. Address Mrs. C. M. F., 10718 Deering avenue, Cleveland, O.

**POST CARDS OF EPISCOPAL CHURCHES** reduced from five and ten cents each to \$1.00 per 100. Can still send 300 without duplicating. This offer open for limited time only. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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**FLORENTINE CARDS, REPRODUCTIONS** of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.

#### CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL  
Washington Blvd. and Peoria St., Chicago.  
(Five minutes from Loop via Madison St. cars.)  
Sunday services—7:30, 8:30, and 11.

#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

##### LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

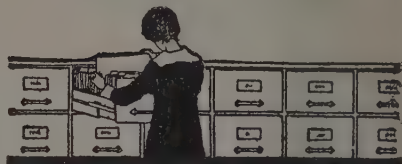
##### THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President; Chauncey Brewster Tinker, Ph.D., First Vice-President; the Rev. John Henry Hopkins, D.D., Vice-President; the Rev. J. O. S. Huntington, O.H.C., Vice-President; the Rev. Frank B. Reazor, D.D., Vice-President; the Rev. Hamilton Schuyler, Vice-President; the Rev. Wm. Harman van Allen, D.D., Vice-President.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For particulars address Miss FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

#### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH*, 19 So. La Salle street, Chicago, Ill.

#### THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

##### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH.  
Sunday School Commission, 73 Fifth avenue.  
R. W. Crothers, 122 East 19th St.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

##### BUFFALO:

Otto Ulbrich, 386 Main St.  
St. Andrew's Church, 166 Goodell St.

##### BALTIMORE:

Lycett, 317 N. Charles St.

##### WASHINGTON, D. C.:

Woodward & Lothrop.

##### BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
Smith & McCance, 2 Park St.

##### PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

##### PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.

##### LOUISVILLE:

Grace Church.

##### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

##### CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

##### CEDAR RAPIDS, IOWA:

Grace Church.

##### PORTLAND, OREGON:

St. David's Church.

##### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.



## BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Columbia University Press. New York City.

*Religion and Culture.* By Frederick Schleiter, Ph.D.

Houghton Mifflin Co. 4 Park street. Boston, Mass.

*Humanism in New England Theology.* By George A. Gordon, Minister of the Old South Church, Boston. (\$1.25 net.)

Dodd, Mead & Co. Fourth avenue and Thirtieth street. New York City.

*Your Psychic Powers.* And How to Develop Them. By Hereward Carrington, Ph.D., Author of *Psychical Phenomena and the War*, *The Physical Phenomena of Spiritualism*, *Modern Psychical Phenomena*, etc.

The Century Company. New York City.

*The Spirit of Selective Service.* By Major-General E. H. Crowder,

Yale University Press. New Haven, Conn.

*Society and Prisons.* By Thomas Mott Osborne. (\$1.50 net.)

The United Lutheran Publication House. Philadelphia, Pa.

*How to Teach in Sunday School.* (Teacher-Training Handbook.) By Theodore E. Schmauck, Professor of Pedagogy in the Theological Seminary at Philadelphia and Editor of Graded Lutheran Sunday School Series.

S. P. C. K., London, England.

The Macmillan Company. 66 Fifth avenue. New York City. American Agents.

*The Oistericians in Yorkshire.* By J. S. Fletcher. With Illustrations by Warwick Goble. (Net \$6.50.)

*The Children's Year.* Talks to the Church's Children on The Church's Seasons. By the Rev. G. R. Oakley, M.A., B.D. Vicar of St. Andrew's, Dearnley. With a Frontispiece in Colour by Frank Gillett, R.I. (\$1.50 net.)

*Tertullian against Praxeas.* Translations of Christian Literature. Series II. Latin Texts. (Net \$1.60.)

*Mramli.* The Feaster. Missionary Stories. A Pandomisi Tale of the Diocese of St. John's, South Africa. By Godfrey Callaway, of the Society of St. John the Evangelist. (Net \$1.00.)

Longmans, Green and Company. Fourth avenue and Thirtieth street. New York City.

*St. Luke.* The Man and His Work. By H. McLachlan, M.A., B.D., Lecturer in Hellenistic Greek in the University of Manchester.

*The Problem of Evil.* Being an Attempt to Show that the Existence of Sin and Pain in the World is not Inconsistent with the Goodness and Power of God. By the Rev. Peter Green, M.A. Canon of Manchester, Chaplain to H. M. the King. (\$3.25 net.)

T. & T. Clark. 38 George street. Edinburgh, Scotland.

*Divine Overruling.* By W. Sanday, D.D., F.B.A.

Messrs. Rivington. 34 King street. Covent Garden. London, W. C., England.

*The History of The Christian Church.* To the Separation of East and West. By the Rev. A. R. Whitham, M.A. Principal of Culham College, Rector of East Hisleigh, Hon. Canon of Christ Church and Examining Chaplain to the Primus of Scotland. (\$2.70 net.)

## PAMPHLETS

The Boston Music Co. 26-28 West street. Boston, Mass.

*Communion Service.* Set to Music in the Key of C. For Choir of Mixed Voices with Organ Accompaniment. By Marcus H. Carroll. Vocal Score. Orchestra parts may be hired from the publishers. (Net 60 cts.)

*Music for the Services of the Episcopal Church.* Series II. Settings of the Communion Service, The Evening Canticles, Vesper Hymns, and Miscellaneous Group. (For the Canticles in the Office of Morning Prayer, and Processionals, see Series I.)

*Choral Music.* (Series 35.) Sacred Quartets and Choruses.

Berkeley Divinity School. Middletown, Conn.

*Summer School of Theology.* For Men Returning from War Service. Held in Co-operation, by Seminaries of the Episcopal Church, at Middletown, Connecticut, July 1—September 12, 1919.

The Milwaukee Electric Railway and Light Co. Milwaukee, Wis.

*Statement of the Interurban Injunction Proceedings.* Submitted to Special Committee on Interurban Franchise of the Association of Commerce, Milwaukee, Wisconsin. February 27, 1920.

## PAPER COVERED BOOKS

S. P. C. K., London, England.

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## COUNCIL CHOOSES PRESIDENT FOR ENGLISH CHURCH UNION

### Sir Robert Newman May Be Elected in June—Indignation Over Turkish Situation—Intercessions— Central Board of Finance— Archbishop Lang on World Union

The Living Church News Bureau  
London, March 12, 1920

WHEN Lord Phillimore succeeded Lord Halifax as president of the English Church Union last year, he made it quite clear that he accepted the office for twelve months only. It became necessary, therefore, for the Council to seek for a new president, and a wise selection has been made in Sir Robert Newman, M. P. for Exeter, who will doubtless be elected at the annual meeting in June.

Sir Robert is always to the fore in his place in Parliament on all questions concerning the welfare of the Church, and should make an admirable president of our leading Church society. On Monday he asked the Prime Minister whether, in the final terms of the treaty with Turkey, the Supreme Council would take steps to prevent the further misuse of St. Sophia as a mosque, and secure its restoration to use as one of the great shrines of Christendom. The question was most excellently phrased, and presented the problem in its right light, for it is indeed a "misuse" of a building which for more than two-thirds of its history has been a Christian church, and for the remainder of the time has been avowedly held in right of conquest, though obviously ill-adapted to Moslem worship. Mr. Lloyd George's reply afforded little comfort to those who have the matter deeply at heart, for all he vouchsafed was that, as at present advised, the allies could not contemplate any change. This reply need not, however, be taken as final and conclusive—for nothing ever is final and conclusive in the relations of the Powers to Turkey.

Meanwhile, the whole question of Turkish misrule is occupying the minds of Churchmen in a remarkable degree. A mass meeting has been arranged for next Sunday afternoon in Trafalgar Square, to insist that measures be taken at once to stop the butchery and slavery of Christians in Turkey, even now being massacred in Cilicia and Pontus. Churchmen are reminded that it is a religious duty to save their fellow-Christians from oppression and death, and the choice of Sunday was made in order to em-

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## YEAR BOOKS

From the Author.

Year Book of St. Thomas' Parish, New York City. Parochial Notes, Reports of Various Guilds, etc. From January 1, 1919, to January 1, 1920.

phasize the fact. The letter from a hundred American bishops to the Archbishop of Canterbury has made a great impression, and, taken in conjunction with the telegram from the mass meeting at St. John's Cathedral, New York, reveals the existence of a strong American conviction that Armenia must be delivered. Indeed, the feeling aroused throughout the Christian world by the Armenian massacres is so emphatic and determined that there can be no solution of the Turkish problem which does not involve the rescue, once and for all, of the survivors of this unfortunate people from the horrible and infamous tyranny of the Turk.

## INTERCESSIONS IN SOUTHWARK CATHEDRAL

On Tuesday last, in Southwark Cathedral, a large congregation assembled to take part in a solemn service of intercession on behalf of Christians in the Ottoman Empire, who are in hourly peril of affliction and death. Among the prelates who were present were the Archbishop of Canterbury, the Bishop of Southwark, the Armenian Patriarch of Constantinople, the Archbishop of Trebizond, and the Archbishop of Syria. The congregation also included M. Venizelos, Nuba Pascha, Lord Bryce, and other diplomatic representatives. An eloquent sermon was delivered with much vigor by the Rev. J. A. Douglas, well known for his efforts on behalf of suffering Armenians. The preacher said that no tongue could describe the atrocity of the bondage of the Christian who for eight centuries had been the helots of Turkish Islam. The Turkish ambition was to restore their empire, to make it altogether Turk, and to exterminate the Christian. "We are here," he said, "to resolve, not upon a new crusade, or upon vengeance. There is one way only to give our brethren freedom—the cancer must be excised. The Sultan must leave Constantinople, and the dream of an all-conquering Turkish Islam must be destroyed forever." The service concluded with a Litany of Supplication adapted from the litanies of the Orthodox Liturgy of St. John Chrysostom, and was sung to a Serbian melody.

## THE NEW E. C. U. SECRETARY

The new secretary of the English Church Union, the Rev. Arnold Pinchard, is proving himself the right man in the right place, and is devoting his energies (which appear to be boundless) to the work of defending and maintaining, as the E. C. U. is pledged to do, the doctrine and discipline of the Church of England. He is doing much organizing work in various directions. It has



been frequently remarked that in him the English Church possesses one of her most eloquent speakers, and he is greatly in demand in the larger sphere of activity afforded by his new position.

#### CENTRAL BOARD OF FINANCE

The fifth annual report of the Central Board of Finance, just issued, is the first to give account of operations of the board since establishment of the Central Church Fund. It shows a considerable amount of valuable work accomplished during the past twelve months. Apart from the moneys raised and administered, much had been done in connection with clerical income-tax, rating of the rent-charge, the coördination of Church finance, necessary arrangements for taking over the finance of the representative bodies of the Church, and many other matters. The accounts show that £320,000 resulted from the appeal in the first fourteen months of working, and of this £120,000 had been paid toward the increase of clerical stipends; the Knutsford Test School for Ordination Candidates had been equipped and maintained at a cost of £50,000; a hostel at the University of Manchester had been opened; and grants amounting to over £13,000 had been made on behalf of Church training colleges. The board have every reason to be pleased with this gratifying start, but much yet remains to be done. As the Archbishop of Canterbury remarked, although the Central Church Fund is growing slowly and steadily in the esteem of Churchmen, in his opinion it was not growing fast enough, and he considered it possible that unless strenuous efforts were made in the course of the next twelve months, the Archbishops might find themselves in the very uncomfortable position of being unable to carry out the pledges they had given.

#### SUNDAY SCHOOL COUNCIL

The director of the Bishop of London's Sunday School Council (Mr. H. H. Lester) issues a distinctly optimistic report of last year's work. He says that at no time in the history of the Council have demands for help been greater, or the keenness of the teachers for instruction more manifest. Mr. Lester goes on:

"In every department of our work the past year has shown a wonderful revival and a progress beyond our expectations. The attendance at lectures, study circles, and training weeks, the invitations to visit schools, the candidates for examination, the increasing demand for parents' gatherings, and the rapid growth in the number of enrolled teachers, all indicate a rekindling of enthusiasm which is most encouraging. During the first half of the year twenty-three courses of lectures on Child Nature and the Principles of Religious Education were given in various parts of the diocese, and during the autumn training weeks were held in seventeen different centres. Courses of instruction held at forty different centres, attended by over 4,000 teachers—a quarter of the whole number of our Sunday school workers—in such a year as 1919, is a witness both to the need and the utility of the Council's work."

#### ARCHBISHOP OF YORK ON WORLD UNION

The Archbishop of York, in the course of an address to men at St. Clement's, York, last Sunday, made some striking allusions to the League of Nations. Dr. Lang said that the only thing which could bring real peace among men was that after war all the nations should recognize that it had been proved the world was one, and that the interest and welfare of one nation depended upon the interest and welfare of another. Each nation must recognize that

it had to fortify itself in the service of the common weal. While we tried to symbolize that in the League of Nations, it was no sooner formed, with all the hopes that surrounded it, than we found it had come into being before the spirit was created that could make it a real living circumstance. First of all, and he wanted to say it respectfully, the great people of the United States seemed to have taken fright at the spectacle of the great responsibility which this common service of the world would lay upon them, and for the present they had stood out. The attitude of many of our own

people was one of indifference toward the League. But it was becoming a real and national interest that we must make up our minds whether or not as a people we were going to abandon the old path of self-assertion, and try to follow the new and better path of seeking our own good in the good of other nations.

The vicar of All Saints', Margaret street, the Rev. H. F. B. Mackay, who has been in ill-health for some time past, has derived great benefit from his stay in South Devon, and has returned to London.

GEORGE PARSONS.

## APPROACHING CELEBRATION OF CANADIAN CHURCH CENTENARY

### *In Western Canada — Rapprochement of Anglicans and Presbyterians*

The Living Church News Bureau }  
March 31, 1920 }

**P**LANS are rapidly maturing for the fitting celebration in October next of the centenary of the planting of the Church in Western Canada. The celebration, which is to be held at Winnipeg, will include special services in all the churches on Sunday, October 10th, at which the thought emphasized will be the Divine Spirit and His Place in Church Teaching and Life. This will be followed successively by a special meeting of the provincial synod of Rupertsland, a quiet day conducted by the Rev. C. Bardsley, secretary of the Church Missionary Society of England, a special service with presentation of offerings and a sermon by the Bishop of Oxford, a visit to churches and historic spots on the Red River, a pageant of Church History, a missionary day at which the chairmen at the three sessions will be the Archbishop of Algoma, the Archbishop of Caledonia, and the Archbishop of Nova Scotia, with papers on the work of the three great English Societies to which the Canadian Church owes so much, the Church Missionary Society, the Society for the Propagation of the Gospel, and the Colonial and Continental Church Society, on the Canadian Church in Rupertsland, and on Work Among the Native Races in the Dioceses of Rupertsland, Saskatchewan, and Calgary. On the following Sunday the Bishop of Worcester is to be among the preachers. The celebration will be followed by meetings of the Missionary Society, the General Board of Religious Education, the Council for Social Service, and the Executive Council of the General Synod. A Missionary Loans Exhibition is to be a special feature. The whole work of preparation is being carried on by a committee of which the Primate is chairman and the Rev. Canon Bertal Heeney secretary.

#### *Development of the Work of the General Board of Religious Education*

The General Board of Religious Education, of which the Rev. R. A. Hiltz is general secretary, has been steadily developing its work. The lantern slide department in charge of the Rev. R. S. Mason has been doing splendid work, above all during the Lenten season, and is about to move into more commodious quarters. The board is about to appoint an editorial secretary and to commence the publication of Sunday school lesson helps for the Canadian Church.

#### *Anglicans and Presbyterians in British Columbia*

Discussing the conferences now being held between Anglicans and Presbyterians in

British Columbia, Dr. Doull, Bishop of Kootenay, writes:

"There are one or two points to which I should like to direct special attention:

"1. That the action now being taken is official in the fullest sense on the part of both communions.

"2. That the Province of British Columbia is in some degree the very last province in which such action might have been expected. It is the most English of all Canadian provinces. In the Anglican Church the strength of the High Church school of thought is probably as great, or greater, than in any other part of Canada. Of the four Bishops forming the Anglican committee, only one can be fairly described as an out-and-out Evangelical.

"3. That the Lambeth Quadrilateral, as interpreted and elucidated by the action of the Church in Southern India in its negotiations with the United Church of Southern India, is forming the basis of our discussions.

"4. That there seems to be every prospect of agreement upon matters of real importance, it having been frankly recognized on both sides that rigid uniformity is impossible, and that a united Church must be more comprehensive, not less comprehensive, than the Anglican Communion at the present moment.

"To this let me add a personal word, representative of my own feelings and addressed to those who are very zealous to maintain and uphold that which they believe to be Catholic views and the Catholic position of the Church of England. There is no desire on the part of the Presbyterians to ask us to give up or part with anything which we hold vital to historic continuity, or necessary for the completion of a much wider unity in the future. On the contrary, their influence will, in the main, be found exerted in the direction of maintaining high and exalted views of the Church, the ministry, and the sacraments. All that they will ask is that they should not be called upon to deny their past, or to take any step which would involve or imply any doubt regarding their status as part of the Holy Catholic or Universal Church.

"The plan proposed in the case of Southern India would seem to suggest that it is not impossible to take such steps as may be found acceptable and honorable alike both to Presbyterians and Anglicans. Of one thing I am more than confident. This movement is of the Holy Spirit, and is being guided and directed by Him; its success, therefore, in His own good time, is assured. No one can doubt that for a moment who has been in touch with the movement from the very beginning. Nor do I think that the Holy Spirit means to keep up very long waiting for His solution of our difficulties.



Under His direction I am certain that, so far as the Presbyterian and Anglican Communion of British Columbia are concerned, we shall speedily be able to report, to the entire membership of the communions of which we form a part, that we are agreed upon all matters of vital fundamental importance, and to declare our conviction that nothing stands in the way of the fullest and most complete union upon the wide basis of the Catholic and Apostolic Church in its primitive and best days—unity in all essentials, and the fullest liberty and diversity in all things unessential."

#### Miscellaneous News Items

The Rev. J. Cooper Robinson, our senior missionary, expects to sail from Victoria about April 8th on the *Kashima Maru*, to resume missionary work in Japan.

The diocesan synod of Montreal opens on April 13th.

The Rev. Dr. Herbert Symonds of the Cathedral, Montreal, addressed the Women's Canadian Club at the Chateau Laurier, Ottawa, his subject being Commercialized Vice and Its Evil.

The Rev. Dr. Thomas Carter, General Secretary of the Zenana Bible and Medical Mission, is touring Canada in the interests of that organization.

The Rev. G. B. Bouchier, vicar of St. Jude-upon-the-Hill, Hampstead Garden Suburb, London, when in Halifax lately, visited Pine Hill Presbyterian College and delivered an address which was greatly appreciated by the student body.

Canon Fotheringham, of Brantford, was chosen to unveil the memorial to the Hon. A. S. Hardy, former premier of Ontario, in the county buildings, on April 1st. The speakers included Brig.-Gen. Sir John Gibson, former lieutenant-governor of Ontario,

who was a colleague of Premier Hardy, and W. F. Cockshutt, M.P.

The monument to the memory of Joseph Scriven, author of the hymn, What a Friend we have in Jesus, is to be unveiled at Scriven's grave in Pengeley cemetery, Rice Lake, on Monday, May 24th, at 2 o'clock. The premier of Ontario, Hon. E. C. Drury, has promised to be present to perform the unveiling.

At the last meeting of the M. S. C. C. Executive, the Rev. Dr. Taylor, who has done a remarkable work as publicity secretary for the A. F. M., was appointed educational secretary of the M. S. C. C. For the last two years Dr. Taylor has done good work as secretary of the Anglican Laymen's Missionary Movement. Previous to that he spent several years in China as Y. M. C. A. student secretary.

Father Frere is the special preacher at St. Thomas', Toronto, during Holy Week, and will conduct the Three Hours on Good Friday.

\* On Passion Sunday the Rt. Rev. J. R. Lucas, Bishop of Mackenzie River, preached in St. James' Mission, Orilla, Ont. The Bishop unveiled a shield placed on the wall in memory of the men from the section of the town round the mission who fell during the war.

There passed away in Toronto, on March 20th, the Ven. Archdeacon Gaden Crawford Mackenzie, D.C.L., for thirty-five years rector of Grace Church, Brantford, in his 84th year.

The project for forming an Anglican Sunday School Superintendents' Association having been approved by the Toronto Deanery Sunday School Association and the Bishop of the diocese, a meeting to organize will be held at St. Paul's schoolroom, Toronto, on April 6th.

els had received through the sustained interest of the great number of people in the whole parish, many having attended every one of these united services.

Dr. Manning further addressed the people in the interests of a proper preparation for their Easter communions. The instruction took the form of a meditation on the Changeless One—Jesus Christ our Lord, the same yesterday, to-day, and forever.

It was heard with devout attention, and was deeply moving.

The hymn singing at this and other such services was done by the congregation. Old hymns were sung to familiar tunes with fine effect, diffusing a devotional spirit and amply demonstrating that there are some times and some occasions when it is better to encourage all the people to sing with the help and support of a judicious organist.

#### RAIN ON GOOD FRIDAY

A heavy rain in and about New York on Good Friday doubtless had a bad effect on church attendance.

#### AMERICAN CHURCH BUILDING FUND COMMISSION

At THE regular meeting of the Commission held in the Church Missions House, New York City, on March 18th, loans amounting to \$37,500 were voted. One grant amounting to \$800 and gifts amounting to \$3,900 were voted.

Several items of interest were brought to the attention of the trustees. A gift of \$200 for St. Columba's Church, Gotts Island, Maine, had been returned in Liberty Bonds and cash through the self-sacrificing endeavors of one at whose instance the gift was made. The return was prompted by the fear lest they should stand in the way of others who might need the help of a gift as much as they themselves did when the request was made. The Church of the Nativity, Kinsley, Kansas, had returned \$100 of the \$700 grant made to them in 1916, planning ultimate retirement of the grant, though no obligation is involved so to do. The diocese of Arkansas had sent an offering from each of the 27 places in Arkansas aided with a gift. No diocesan list of as many as 27 places has ever been recorded as making offerings in one year. Another diocese plans an offering from each of the 36 places aided.

St. Paul's Church, Ikebukuro, Tokyo, Japan, to which the Commission had made a gift, is also the Chapel of St. Paul's College. This building was opened formally on St. Paul's Day, January 25th, and the offering devoted to the Church Building Fund. The day has been styled "Founders' Day" and the offering annually on that day has been pledged for the Commission.

#### CONNEAUT SUMMER SCHOOL

PLANS ARE well under way for the Conneaut Summer School, to be held at Conneaut Lake, Pa., from June 28th to July 2nd. The day will be divided into four periods. Early in the morning there will be Holy Communion with a short meditation. About 9 o'clock the lectures will begin. These will center around the Five-Fold Plan of the Christian Nurture Series. Immediately after luncheon there will be one hour conferences on each of the fourteen grades of the series. At the same hour there will be conferences for clergy and superintendents. In the evening there will be lectures on special subjects. After the afternoon conferences there will be time for boating, bathing, tennis, and other recreation. Among those who have accepted appointment on the faculty are the Rev. Philip Cook, D.D., and the Rev. Franklyn C. Sherman, and Mrs. John Loman.

## BISHOP BURCH DISCUSSES THE BASIS OF CHURCH UNITY

### During Service of Intercession in the Cathedral—Last of Series of Trinity Parish Meetings

New York Office of The Living Church }  
11 West 45th Street  
New York, April 5, 1920 }

A SERVICE of intercession for Church Unity was held in the Cathedral of St. John the Divine on Maundy Thursday morning under the auspices of the Christian Unity Foundation. Representatives met in the Old Synod Hall and went in procession to the service.

The Bishop of New York made an address on The Basis of Church Unity, taking as his text, "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The Rev. Dr. Frank Mason North, president of the Federal Council of Churches, also made an address on Intercessory Prayer.

With Bishop Burch were Bishop Lloyd and Bishop Hulse, who are assisting in visitations and confirmation services within this diocese. Representatives of the Greek Orthodox Church had places in the procession of clergy and ministers of denominational churches.

Dr. Burch is reported as saying:

"The great war just ended has not only forced upon our attention with a new power of realization the evils and lacks and losses of a divided Christendom, but it has hap-

pily, we confidently believe, brought a truer and more vital spirit of practical coöperation among Christians and secured a higher type of brotherliness between Jew and Gentile. Tales recounting the ministrations of Jewish rabbis to dying Christian soldiers and the just as willing last words of comfort and inspiration offered by Christian ministers to dying Jewish heroes long since ceased to take on the color of fable or pleasant romance. We now know from many sources that these stories are true."

#### LAST MEETING OF SERIES IN TRINITY PARISH

The last of the series of united parish services on the Wednesday nights in Lent was held in Old Trinity Church on March 31st. As at the previous services in the several parochial chapels, there were large delegations from the congregations far and near. Although extra sittings were provided the seating capacity of the great church was overtaxed.

After the long procession of acolytes and parish clergy had entered the chancel, the Litany in full was read by the Rev. Dr. Joseph P. McComas.

The Rev. Dr. William T. Manning addressed the congregation from the pulpit, expressing his appreciation of the "Trinity spirit" shown by the attendance of great numbers of parishioners at every one of these special services, despite adverse weather conditions and long distances to be travelled. The rector also acknowledged the benefit of inspiration and encouragement that he himself and the other clergy of the mother church and chap-



# THE BOSTON NEWS LETTER

The Living Church News Bureau  
Boston, April 5, 1920

## CAMPAIGN DEVELOPS LEADERSHIP

THE Church's Call in the diocese has revealed many unknown leaders of ability. The five-minutes speakers as a whole have proven the falsity of the assumption that the laymen of our Church are unable to speak. Some parishes, which never dreamed that they had a layman who could deliver a carrying message, are reporting a surplus of laymen acting as five-minute men, so that these parishes have not invited outside men to speak. Many new



THE VEN. ERNEST J. DENNEN  
Archdeacon of Boston and Executive Secretary of the Church's Call.

inter-parish friendships and interests have been created, as a result of this exchange.

The outstanding clergyman in the work of the Church's Call in the diocese is the Ven. Ernest J. Dennen, the Archdeacon of Boston, who has acted as the executive secretary of the Call. The ordinary impression of Mr. Dennen is that he is a great executive. And this impression is true. I do not believe that any mere executive ability could cause one to do a work so efficiently and well. The bottom would drop out or the pot would boil over, as a man dealt with

so many unexpected delays and unfavorable circumstances. I often wonder how Mr. Dennen can invariably be so patient and yet at the same time so persistently clear in his purpose and so indomitably persevering. My explanation is that he has a religious imagination.

RALPH M. HARPER.



"THE CHURCH IN ACTION" AT  
WINTHROP, MASS.

Twenty-five business and professional men gave up a holiday for "Paint-up and Clean-up-Day". No. 1, Sidney E. Blandford, is senior warden and former president of the Retail Credit Men's Association of the United States. No. 2 is the rector, Boston correspondent of THE LIVING CHURCH. No. 3, Henri A. Sevigne, is inventor and manufacturer of a machine used in all large cities to wrap thousands of loaves of bread per hour.



"THE CHURCH IN ACTION" AT  
WINTHROP, MASS.

Parishioners of St. John's "had a picnic" and saved the cost of labor as they renovated this church furniture.

a few additional items for which funds were needed if the budget was subscribed in full.

"It is true that we have not yet received all that we asked for in the way of Church extension for new buildings, and perhaps we will not receive all we need for the up-keep of our institutions, but anyone who reads the report of the executive secretary will feel that we have every reason to hope that before the year closes we will have received more for the missionary work of our diocese than ever before in its history, and in addition a sum that will approximate the average amount given by voluntary contributions to institutions during the past few years. On the whole, when we compare this result with the slow progress made under former changes in our fiscal system in the history of the diocese, we can feel very much encouraged. . . .

"The Nation-wide Campaign gives to every rector and vestry an opportunity to present the facts to the people—the needs of the Presiding Bishop and Council for the administration of the missionary work of the Church at home and abroad—the needs of the diocese; for our missionary work, Church extension, and for our institutions. Where the plans of the Campaign are not followed, we trust that those who do not think it is the best system will show us by their efforts that the system that they prefer in their parishes will bring greater results in volunteers for missionary work, and in offerings for Church extension and for our institutions.

"I do not claim or believe that the present is the ideal system, but it is a long step forward, and inasmuch as General Convention has adopted it as the present method in the Church we hope that all our people will loyally give it a sympathetic and zealous trial, and out of our joint efforts the ideal system will one day be evolved. In the meantime, it does seem to be a very simple plan to abandon for a while the apportionment system, present the facts individually to all members of the Church; and then ask them what they are willing to give not only to the work in their own parish, but in the diocese, and for the national work of the Church. Wherever this plan has been tried and such a personal canvass has been made, the results have been most satisfactory.

## REORGANIZATION IN THE DIOCESE

In measuring the results of the Campaign one is impressed with the importance of the impetus given to organization throughout the Church. This result in itself promises to be of such far-reaching influence in increasing the efficiency of the Church that it seems to justify the whole movement.

In this work of reorganization the diocese of South Carolina has been a pioneer. Virginia also shows very marked results. Pennsylvania, which anticipated the action of the General Convention by the creation of an Executive Council, and which established at once as a result of the Nation-wide Campaign an executive office with its staff of workers, is already well advanced in its plans for reorganization.

A very important meeting was held on Tuesday of Holy Week to consider such revisions of the canons as may be necessary. It was a joint meeting of the Executive Council of the diocese together with the Board of Missions and the Commissions on Social Service and Religious Education.

In opening the meeting the Bishop said: "The real thing for which the Nation-wide Campaign and our new National Council stand is the organization of the whole Church as a working missionary body. That is the whole justification for our heavy budget and our plan. If we can prevail

## BISHOP GARLAND ANALYZES THE NATION-WIDE CAMPAIGN

*In Pennsylvania — Its Excellent Effect on Reorganization — Women's Work — Petition for Enfranchisement*

The Living Church News Bureau  
Philadelphia, April 5, 1920

HOSE really concerned to know the facts in connection with the Nation-wide Campaign will welcome the next issue of the *Church News* of the diocese, which appears at Easter, devoted chiefly to this subject, and sets forth the statistics showing the actual results so far as tabulated.

The following is Bishop Garland's diagnosis of the situation: "So far as the plan and method of the Nation-wide Campaign have been faithfully tried it has proved a success. We venture to predict that if the remaining parishes and missions that have not already applied this method will do so, the report made to the convention of the

response of volunteers for service and in increased offerings for our missionary needs will be most gratifying, and before the next General Convention our united efforts will meet the requirements of any budget that the diocesan convention may adopt."

In reviewing the purpose and history of the Nation-wide Campaign as applied to the diocese, Bishop Garland speaks as follows:

"In considering the Nation-wide movement at the present time, we are chiefly concerned with our own diocese. A few years ago we found it necessary to adopt a missionary budget, and it was natural to take the next step and prepare a diocesan budget. This budget was submitted with a careful knowledge of the items included in it. This was possible because we included only our appropriations and expenditures for missionary work, some of the projects for Church extension to which we were practically pledged in the plans already made for the conduct of our work in the next few years, the annual voluntary offerings and donations to our Church institutions, and



upon the Church to recognize missions as a dominant ideal then our budget and our whole programme will fall into their proper places and be judged on their merits.

"It will not be an easy proposition to bring the rank and file of the Church to embrace this great unselfish purpose, but the Church will never fulfil her mission until she has been reorganized on a working missionary basis. Tradition is strong, habits are hard to change, but the new heaven is working in the Church. Many people are ready to respond. We must encourage, inspire, and organize them."

The canon to be presented at the diocesan convention in May will enlarge the powers of the Executive Council and make it more perfectly representative. Under the leadership of the Bishop this Council will have power to initiate and administer the missionary, educational, institutional, social service, financial, and publicity work of the diocese. Its members will be chosen partly by the six convocations of the diocese and partly elected by the convention on the nomination of the Bishop and the Standing Committee. They will represent all institutions and branches of Church work. The executive office created by the Executive Council as a result of the Campaign will become a permanent feature under control of the executive secretary, who will be elected by the diocesan convention.

#### REORGANIZATION OF WOMEN'S WORK

The women are not one whit behind the men in the work of reorganization. They have formed a committee of reorganization, of which Mrs. J. Willis Martin is chairman; Mrs. George Wharton Pepper vice-chairman; Mrs. George R. Pancoast secretary; and Mrs. Edward Ingersoll treasurer.

At their request the Executive Council has appointed a cooperative committee so that plans may be coördinated. These two committees are working conjointly to hold an institute in Holy Trinity Church, Philadelphia, on April 21st, to explain and introduce the Church Service League.

The institute will probably hold an all-day session, and every effort will be made to have both the rural and city clergy present. The chief speaker will be Dr. William C. Sturgis, Educational Secretary, of New York. Dr. Sturgis will present the matter of the survey and make full explanation of the new programme adopted by the Church. This movement leads not only to the federation of all women's organizations under one Church Service League but also to the coördination of the men's work in similar fashion. It is hoped that every parish will enter as a unit, even though they have not all the organizations included in the League. With such organizations as they have they could undertake the work contemplated by the League in the five-fold field.

#### MEMORIAL ASKING ENFRANCHISEMENT OF WOMEN

The movement for enfranchisement of women in the diocesan convention of the Church, which is being fostered by the Churchwomen's Association, is gaining momentum, and nearly one hundred prominent women are circulating petitions in approximately forty parishes throughout the diocese, to be presented as a memorial to the annual convention in May.

"The Church needs representatives of women in its legislative councils and executive boards, not to displace men but to co-operate with them," says the petition. The memorial calls attention to the fact that the Representative Council of the Church of England has voted to secure the full help of women by giving them the franchise, and

that similar action has been taken in the Church of Wales and in the Episcopal Church of Scotland. Outside of the Anglican Communion it is pointed out that the General Conference of the Methodist Church of Canada and the General Assembly of the United Free Church of Scotland have greatly enlarged the place of women in Church Councils." It continues: "The position of women has greatly changed in the last generation of the Church. If it is to be a vital force in the new world, which we hope and pray will come, it can no longer ignore that change."

Opponents of the movement have asserted that women have no desire to be admitted to the councils of the Church. To refute

this statement the women are circulating this petition.

#### BOHLEN LECTURES

Everybody who is keen and enthusiastic about the "Valentinian Gnosis" will be delighted to hear that that is the subject announced for the Bohlen Lectures for 1920.

These lectures on the foundation of the late John Bohlen, Esq., will be delivered by William Roumaine Newbold, Ph.D., Adam Seybert, Professor of Intellectual and Moral Philosophy of the University of Pennsylvania, at Holy Trinity parish house, Philadelphia, Mondays, April 12th, 19th, 26th, and May 3rd and 10th at 4:00 P.M.

THOMAS S. CLINE.

## DR. CARLETON TELLS STORY OF THE TORNADO AT WILMETTE

### *Freaks of the Storm — Race Persecutions in Chicago — Another Hibbard Memorial Gift*

The Living Church News Bureau }  
Chicago, April 5, 1920 }

THE significance of the word tempest was brought home to Chicago people on Sunday last, shortly after 1 P.M., when the most destructive cyclone that has visited the state of Illinois since 1896 swept through Elgin and the adjoining towns and villages, doing serious damage to property and killing many persons. It struck Chicago at Melrose Park, one of the suburbs on the West Side, where eight persons were killed and the suburb almost wiped out. From Melrose Park it went on to the northeast, passing through the center of Wilmette, on the north shore, where the business section was badly damaged. Unfortunately St. Augustine's Church, which is on one of the main streets, suffered considerably. Dr. Carleton, the rector, writes that they had an unusually large congregation on Palm Sunday, the church being pretty well filled. "The service was, if anything, over a little earlier than usual. Just after the service was over it began to rain slightly, increasing in five or ten minutes to quite a heavy rain and increasing darkness. Twenty or thirty minutes after church was out it rained very heavily, with a great deal of hail, and it became so dark that I could hardly see to drive my machine. Then instantly, without any warning, there was a strange silence, followed by a low whirring sound which was all over in a minute or less.

"I had just reached the rectory," says Dr. Carleton, "and, looking out, to my astonishment found huge trees spread about everywhere, across the streets and filling the grounds of the different houses near at hand. Wires were down and at different places were blazing where they crossed each other.

"On walking over toward the church I saw that the roof was down. I hurried over then and found that nearly all the roof on half of the church was gone (we have not been able to find any trace of it since. One or two sections of roof have been located a few blocks away, but we found they did not come from the church). The large windows, about four feet square, which were in the clerestory, had been forced out by the tornado and were spread across the tops of the seats. Along one seat, where seven young girls had been seated but a short time before, was a beam about twelve feet long and weighing possibly four or five hundred

pounds. The stone cross had fallen through the roof inside the church and smashed the floor, and the stone support of the cross had also fallen into the church.

"Although the fabric of the chancel was uninjured, the brass candlesticks and ornaments were scattered about the floor in all directions and the pipes of the organ were filled with small stones and dirt.

"An examination shows serious cracks in the brick walls of the building itself and we have not yet been able to determine whether the walls will have to come down and be rebuilt or not. The parish house adjoining the church was apparently uninjured until we discovered that the stone pillars supporting the building had been forced out of place some six or seven inches. Had they gone an inch or so farther the parish house would have instantly collapsed, as they were barely resting on the foundation supports.

"The church was visited by a great many people late Sunday afternoon who expressed the utmost sympathy for the loss. It was much the largest single loss in Wilmette. At the Presbyterian evening service a resolution was passed offering us the use of their building, and the Congregational congregation, through their pastor, also offered the use of their building for services.

"A meeting of the vestry was hurriedly summoned for Sunday evening and it was of course decided to rebuild the damaged structure at once and probably to add considerably to it in order that the parish might have the most complete and up-to-date plant possible for its rapidly expanding work.

"A force of builders was put to work at once and after the Monday, Tuesday, Wednesday, and Thursday services had been held in the parish house the rest of the Holy Week and Easter services were held in the church proper, under a temporary roof and with boarded-in windows.

"The congregation feels very thankful that there was no loss of life, and are determined to take advantage of this opportunity to enlarge their plant considerably."

#### AUTHORITIES INDIFFERENT TO RACE PERSECUTIONS?

Acting upon the reports of the survey department of the Interchurch World Movement in regard to the relation of the white and colored races in Chicago, the Chicago Church Federation has taken action precipitated by a letter from the New York office of the Federal Council of the Churches of Christ.

"Information has come to us relative to the negro situation which seems to indicate a serious condition and one that would seem



to urge that our ministers and Churches take up the matter immediately." The Rev. Charles S. MacFarland, general secretary of the council, signed the letter.

At a meeting of a special committee called by the Church Federation last week, it was decided to send a commission to the mayor, the state's attorney's office, and to the chief of police, asking for action and to inquire as to what is being done in regard to the recent bombings. The commission is to report to the original committee with recommendations.

"The negroes are feeling very bitter about the indifference on the part of officials," said Miss Mary McDowell, chairman of the interracial cooperative committee, made up of delegates from sixty-five women's clubs. Thirty-five of these are colored women's clubs. "We feel that pressure ought to be brought to bear upon the mayor, the chief of police, and Mr. Hoynes, state's attorney, to know why they have made so few arrests out of twenty-eight bombs thrown. There have been two arrests to date.

"The best colored people feel that the colored policeman under indictment should be brought to trial—and not by the newspapers. They feel that none of the white people, churches, or clubs are proceeding against these things the way they ought to, and for that reason I believe that the morale of the negroes demands that the white people speak out and say something."

#### ANOTHER HIBBARD MEMORIAL GIFT

Dean De Witt has sent an item of news telling of another of the many good deeds done by Mr. William Gold Hibbard, Jr., whose death we reported last week, and telling, too, of the continued loving, generous service of the members of his family and of his relatives and close friends.

Towards the close of last December Mr. William Gold Hibbard, Jr., who for many years had been actively interested in the work of the Western Theological Seminary, and particularly in its Department of Christian sociology, presented to the board of trustees \$1,500 in bonds, which he intimated were intended as the nucleus of a fund of \$10,000 which he hoped to secure for endowment of a lectureship in Christian Sociology.

A few weeks after this presentation, Mr. Hibbard died. His intention had become known to his mother, his sisters, and wife, and through their interest three or four other of Mr. Hibbard's relatives and lifelong friends were invited to join in, making this fund a memorial to him.

Upon his birthday, March 30th, a thanksgiving was offered in the seminary chapel when the complete fund of \$12,000 was presented as vicariously his own gift, "since by him it was inspired".

#### CHOIRMASTER LEAVES ST. PETER'S CHURCH

After fifteen years of service as choir-master and organist of St. Peter's Church, Lake View, Mr. Herbert E. Hyde has resigned to give his entire time to the work of the Civic Music Association of Chicago. On Sunday evening, April 11th, Mr. Hyde will have his last service as choir-master and organist.

#### THE BISHOP AT NOON-DAY SERVICES DURING HOLY WEEK

The Bishop invariably is the preacher at the Lenten noon-day services during Holy Week. This week, as in past years, the theater has been filled to hear him. The main floor and gallery have been thronged, mostly by Church people, but with a large proportion of outsiders. The crowds on Good Friday could not all get in. The addresses were direct, searching expositions of Christian virtues. The combination of

exposition and exhortation was unusual, and we are glad they are to be published. Just two doors from the Garrick Theatre, where our services have been held, the Lutherans held similar services and the attendance has been good. The Chicago Federation of Churches had also advertised services in the La Salle Theatre, but because of the illness of Dr. Polling, the preacher, had to call them off, urging in their notice of postponement that their people should attend the Episcopal and Lutheran services. In the present crowded condition of the Loop it would seem that two services might be held regularly at different points.

H. B. GWYN.

#### MR. HICKSON IN THE TWIN CITIES

ON MARCH 17th, 18th, and 19th, James Moore Hickson conducted a mission of healing in St. Mark's Church, Minneapolis, Minn. On the 20th and 22nd, he conducted a similar mission at Christ Church, St. Paul. The comments of the rectors of both parishes follow.

The Rev. James E. Freeman, D.D., writes of the mission in St. Mark's:

"Probably not in the history of the Church in this city have such scenes been witnessed as those which took place, and certainly no such congregations have ever assembled. Thousands daily thronged parish house and church, and as one congregation that filled the great building left, another one came in. Hundreds stood for hours waiting their opportunity to enter the church. The most striking incident of all took place in the face of the frightful storm on Thursday evening. Announcement had been made that no evening service would be held, but notwithstanding the blinding storm hundreds had assembled before the closed and darkened building at seven o'clock, and could not be induced to leave. Mr. Hickson had been on his feet the entire day and returning for supper at 7:30 saw the crowds and requested that the church doors be opened, saying that he would return as soon as possible and address the waiting people. It was probably the fourth time in one day that a great congregation had assembled in St. Mark's. One of the things to be noted with reference to these congregations was their profound reverence. Even in the face of the suffering of the large majority of those present, not a sound was heard. As one sat in the gallery and looked down, it suggested a celebration of the Holy Communion, the only difference being that most of the people who went forward were afflicted, many of them having to be carried.

"All these services were in demonstration of the intense yearning within the heart of humanity for the eternal truths given to the world by Jesus Christ. We talked with many people of every kind, clergymen, teachers, physicians, business men, and there was but one expression, namely, that it was the most remarkable sight and the most impressive they had ever witnessed. Mr. Hickson's declaration concerning the great science of medicine lifted this high calling to a place of the loftiest distinction. Again and again he told the people that the science of medicine, as well as the healing remedies, were of God, and he repeatedly said 'there must be no conflict between those who work on the spiritual plane and those who under God work on the physical. We seek to co-operate and not to oppose. We seek to supplement the ministry of God's physicians.' Answering those who make the declaration that there is no sin or sickness in the world, he quoted with clear and convincing authority the New Testament word: 'If we say that there is no sin, we deceive ourselves, and the truth is not in us; but if we confess

our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' The great basis for his argument for the ministry of healing is that Jesus in every instance where He sent forth His Disciples gave them command not only to preach the Word, but to minister to the sick and to heal them. . . . He never wearies serving those who come. In one single day, he began in the morning at St. Mark's at 10 o'clock, leaving the chancel only once and that for a few moments, continuing until 3:15, and then immediately taking an automobile, he hurried, so far as he might, from home to home to visit some who were unable to come to him. He did not return until 7:15, and was back in St. Mark's at 8:15 to speak to the waiting throng. He made no statement that he was fatigued, nor indeed would he admit it, and there was a freshness and vigor about his latest message that was appealing and inspiring."

And the rector of Christ Church writes:

"On Saturday, March 20th, and Monday, March 22nd, Mr. Hickson held a healing mission in Christ Church, St. Paul, with most remarkable results. His previous three-days' mission in Minneapolis had advertised his work considerably, and careful preparations had been made to handle the crowds expected. The rector and his secretary were busy practically all day for a week preceding the mission, answering personal inquiries and telephone calls. Eighteen hundred people gained entrance Saturday, sometimes hundreds of people waiting in the churchyard for entrance. Some who came as early as 8:00 A. M. did not gain admission till the afternoon, and the last healings of that day were at 5:00 o'clock. On Monday, by utilizing the Y. W. C. A., near by, for the overflow, as both church and parish house were filled, the people were better cared for and were not kept standing in the churchyard. Two thousand people were in the church on Monday. People came from Michigan, Wisconsin, Illinois, Iowa, the Dakotas, and other parts of the country to receive the healing touch of Mr. Hickson.

"Most astonishing results followed from this spiritual work of healing. Many scores of people were greatly benefited. Some of the specific cases of healing are as follows: One blind person immediately received her sight, another, two years blind, gradually recovered her sight in two days. Deaf people were made to hear. One person incapable of speech from paralysis was entirely cured. Cripples were enabled to walk perfectly, and some others were greatly improved. Two cases are known of people with ulcerated stomach—one pronounced hopeless by the doctors—who were instantly cured. Many other ailments of all sorts are known to have been healed instantly, and to all these known cases and very many others a great spiritual uplift has resulted. We consider the spiritual awakening and quickening of the people is even more remarkable than the physical healings."

#### SUGGESTIONS INVITED

THE DEPARTMENT of Publicity of the Presiding Bishop and Council is charged with conveying information of Church work to Church people and public, whether directly through printed publications, regular or occasional, or indirectly through the Church or secular press, or otherwise. The Department is organizing, and plans and policies are being formulated. The opportunity to inaugurate a programme of great usefulness is unique, and it is earnestly desired to take full advantage of it. There must be many of the clergy and laity who



are qualified to give wise and helpful advice, and probably some who have given the matter special thought have valuable suggestions. All communications offering advice and suggestions will be cordially welcomed and given careful consideration. The writers are invited to address The Department of Publicity, at 281 Fourth avenue, New York City.

#### CAMPAIGN FOR KENT SCHOOL

KENT SCHOOL, at Kent, Conn., under the direction of the Rev. F. H. Sill, O.H.C., which has obtained a unique place among the educational institutions of the Church, finds itself in immediate need of considerable extensions in the way of buildings and equipment. During the week of April 12th, therefore, a campaign is to be conducted for raising a quarter million dollars for this purpose. Campaign headquarters have been opened at Room 93, Murray Hill Hotel, New York City, and a vigorous attempt will be made to raise the amount. The assistance of Churchmen throughout the country is desired.

The school has now fourteen years to its credit. Beginning with twenty pupils in a rented farmhouse with neither capital nor equipment, the institution has grown to a school of 165 boys. Its management, under Father Sill, has been most successful.

#### A NEW BISHOP OF THE IRISH CHURCH

ON FEBRUARY 24th, in St. Patrick's Cathedral, Armagh, the Right Rev. Arthur Edwin Ross was consecrated Bishop of Tuam and Killala and Achoney, of the Church of Ireland.

#### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination or consecration of the Rev. Arthur W. Moulton, Bishop-elect of the missionary district of Utah, as follows:

Time: Thursday, April 29th.

Place: Grace Church, Lawrence, Mass.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Lawrence, of Massachusetts; the Rt. Rev. Dr. Hall, of Vermont.

Preacher: The Rt. Rev. Dr. Lawrence, of Massachusetts.

Presenters: The Rt. Rev. Dr. Perry, of Rhode Island; the Rt. Rev. Dr. Babcock, Suffragan Bishop of Massachusetts.

Attending Presbyters: The Rev. C. B. B. Bowser, the Rev. G. V. Russell.

Master of Ceremonies: The Rev. Malcolm E. Peabody.

#### PAROCHIAL MISSIONS

A MISSION was held at the Church of the Holy Cross, Poplar Bluff, Mo., from March 20th to 21st by the Rev. A. W. S. Garden, secretary of the Southwest Province. Poplar Bluff is an important point in southeast Missouri, but the mission has been without a resident priest for two years. The little handful of communicants is much encouraged with the present outlook, largely due to Mr. Garden's efforts first in the interest of the Nation-wide Campaign in November and later in the mission just recently closed. The Rev. A. L. Witmer has accepted the call to Poplar Bluff and took charge on Easter Day.

DURING THE week of March 14th to 21st Mercer and Hadley held regular mission services in St. Paul's Church, Minneapolis, and from March 21st to 28th at St. John's Church and Christ Church, St. Paul, Minn.

#### MEMORIALS AND GIFTS

THE GIFT was made on Easter Day to the morning chapel of St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), of two sterling silver and glass cruets.

THE WASHINGTON MEMORIAL CHAPEL at Valley Forge, erected commemorative of Washington and his men, almost complete now, is unique in its blending of historic and artistic associations. Architect and craftsman have coöperated to realize in stone, wood, and stained glass the vision of the Rev. Herbert W. Burk, the rector of the chapel. The great historical stained glass windows, designed and built by Nicola D'Ascenzo of the D'Ascenzo Studios, Philadelphia, constitute a great historical composition. The largest of the windows, the George Washington window, measuring about 16 feet wide by 30 feet high, has just been installed in the south wall, and completes the color harmony planned by the artist. There are thirty-six medallions, all illustrative of some incident in the life of the great American leader. The series begins with the baptism of the infant George Washington, and closes with two scenes, Sunset in the Garden, and Peace at Eventide, depicting the life of the Washingtons at Mt. Vernon in their declining years. Between these two extremes medallions show the period of character building, the trials and responsibilities of early life, the services of matured manhood, and the sage councillor directing affairs of state. Here and there in the geometrical background are introduced many interesting minor details, such as the Washington and Custis coat of arms, his military button, his Bible, his seal ring, his plow, and the old custom house of Philadelphia.

#### ALBANY

RICHARD H. NELSON, D.D., Bishop

Men's Club Discusses Nation-wide Campaign

AT THE ANNUAL dinner of the men's club of St. Luke's Church, Catskill (Rev. G. H. P. Grout, rector), held recently, Mr. Arnold Grobe, president, acted as toastmaster, the speakers being the rector, the Rev. Louis G. Wood, and the Hon. Frank B. Gilbert of Albany. The general subject was The Nation-wide Campaign and the Part Laity are Expected to Take in It. Popular songs and Church hymns were sung during the evening and at the close the rector pronounced the benediction. Later Mr. Wood returned to organize the men of St. Luke's into a Campaign committee and very effective work has been done since.

#### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORE, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

Developing Missions—The Church Idea Among the Denominations

THE CHOIR at Christ Church, Little Rock (Rev. John Boden, rector), gave Stainer's *Crucifixion* on Palm Sunday at the evening service, eliciting much favorable notice in the local papers.

DEAN TEMPLETON of Trinity Cathedral, Little Rock, has placed new pews amounting to \$525 in the country mission of St. Peter's, Tollville, a little settlement in the rice belt which has had his attention for several months. This makes about \$1,200 raised within the past few months for a country church in a neighborhood that seemed dead. The mission has met its Nation-wide Campaign quota. Dean Templeton has also taken steps to erect a new

church building immediately at Brinkley, an important railroad junction about sixty miles east of Little Rock. The building is to cost about \$5,000, nearly \$3,000 of which is already in sight.

THE CHURCH IDEA and the Churchly conception of things is growing wonderfully among the denominations in Arkansas. The religious work department of the Young Men's Christian Association of Little Rock during Holy Week is having a special series of daily noon-day services, referred to as "Pre-Easter Meditations" or "His Last Week". Among the special speakers are Dean Templeton of Trinity Cathedral and ministers of the Presbyterian, Methodist, Campbellite, and Baptist denominations. This same spirit is further marked in the announcement of the Methodist Church at Conway, twenty-five miles northwest of Little Rock, a Methodist stronghold, the seat of the largest Methodist college in Arkansas. Pre-Easter services are in progress this week, and a Communion service is announced for Easter Day "at an early hour in advance of Sunday school and the regular morning worship at 10:45". At Fayetteville, where the University of Arkansas is located and the Rev. C. P. Parker is student chaplain for the Church, Holy Week services were held at all the churches.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

At Wind Gap and Bangor

SEVERAL TIMES attention has been called in these columns to the work being done among the Italians at Wind Gap, formerly under the Rev. D. A. Rocca, now under the priestly supervision of the Rev. F. C. Capozzi. The *Annual* of 1920 shows a communicant list of eighty at Wind Gap, and during the last year another chapel has been built among the same people, this time at Bangor, a settlement four miles distant. This work has been done in face of strong Roman Catholic opposition, although the field had been entirely neglected until our missionary went into it. From fifty to sixty people attend the Sunday services, and the Sunday school has an enrollment of ninety, with an average attendance of seventy-five. Besides, the sacraments have frequently been administered. The Italians, poor and with large families, have equipped the chapel nicely, at considerable cost, and also secured a small bell, at a cost of \$75. The bell, however, is not large enough to summon the scattered congregation, and should be replaced. But its peal doubtless reaches the ears of some one who loves Italy and her people and will supply this need of St. Joseph's Italian Church at West Bangor.

#### CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop  
CHARLES FISKE, D.D., Bp. Coadj.

Quiet Day—Priest Leads in Masonry—Passion Music—Honor to Veteran

A QUIET DAY for the Sisters of St. Margaret was conducted in St. George's Church, Utica, on Friday, March 26th, by the Rev. Fr. Spence Burton, S.S.J.E.

SYRACUSE will be, it is expected, the home of Field and Sea Lodge, No. 2, F. & A. M., and the Rev. A. A. Jaynes, rector of Trinity Church, Syracuse, grand chaplain to the grand lodge of the state and divisional chaplain of the 27th division, will be master of the lodge. Five of these field and sea lodges were erected under jurisdiction of the Grand Master of the state of New York



during the period of the war, and it is desired to perpetuate them.

MEMBERS of the choirs of the Church of the Saviour, Syracuse, of St. Peter's Lutheran Church, of the Most Holy Rosary and St. John the Baptist Roman Catholic Churches, and of the Liverpool Presbyterian Church, combined in rendering Du Bois' *Seven Last Words of Christ* on Palm Sunday in the Church of the Saviour and on Wednesday in Holy Week at St. Peter's Lutheran Church. On Palm Sunday, Stainer's *Crucifixion* was rendered by the choirs of Grace Church, Utica, and of St. Paul's Church, Syracuse.

THE REV. WM. M. BEAUCHAMP, veteran priest of the diocese, reached his 90th birthday on March 25th. In the morning he celebrated the Holy Communion in All Saints' Church. Later in the day he walked out from Skaneateles to a big rock on the shore of the lake to carve his name where he had first placed it in 1850. Ordained in 1862 he was engaged in active work as parish priest until 1900, having been for thirty-five years rector of Grace Church, Baldwinsville. Since retirement from parochial duty, he has been actively engaged in compiling early Church records and lecturing on Indian lore and archeology, in each of which lines he is regarded as an authority. And he has been constantly acting as supply in emergencies from one end of the diocese to another, being hale and hearty in body and mind. The men's club of All Saints' parish, in which he resides, gave a birthday dinner in his honor on the evening of the Feast of the Annunciation, at which both Bishops of the diocese, a number of the local clergy, and members of the club and other laymen gathered to do him honor. He was ten times as old as the honored guest who sat at his side, his 9-year-old grandson, William Beauchamp Lodder. On Palm Sunday night he conducted the service and preached the sermon in All Saints' Church. Living all his life in this same locality he has served in three dioceses and under five bishops, viz., Bishops Hobart, De Lancey, Huntington, Olmsted, and Fiske.

#### CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop  
EDWARD C. ACHESON, D.D., Suffr. Bp.

Summer School of Theology—Conferences on Personal Religion—Rectory Purchased at Norwich—An Open Church

A SUMMER school of theology will be held again this year at the Berkeley Divinity School, Middletown. It will open on Monday, July 1st, and close on Friday, September 3rd. The school will be managed as last year by a committee composed of the Deans of Cambridge, the General, Philadelphia, and Berkeley, to which the Dean of Virginia is now added. The faculty, again drawn from various seminaries, will be similar in personality to that of last year. Several of last year's students expect to be in attendance again this summer. The school is intended primarily for men who were in the national service during the war. Such men receive all privileges of the school without charge. A limited number of other students, however, will be admitted.

ON MONDAY and Tuesday evenings in Holy Week, the Berkeley Association of Yale University held conferences under the leadership of the Rev. Harvey Officer, O.H.C., to stimulate the sense of personal religion among the men.

CHRIST CHURCH, Norwich, has purchased for a rectory the house on Washington

street in which the rector, the Rev. R. R. Graham, has lived ever since he came to the parish.

THE ANNUAL diocesan convention will be held on the 18th and 19th in St. Paul's parish, Norwalk (Rev. Louis B. Howell, rector).

CHRIST CHURCH Cathedral, Hartford, has been open every day for over fifteen years, and strong effort is now being made to put the edifice to greater use. In the center of the down-town shopping district, with its lit in the sanctuary and the rear of the central door always standing open, and a sign conspicuously placed, urging people to come for rest and prayer, it carries a silent but irresistible appeal. Lights are always church, and daily morning and evening prayer are said regularly in addition to almost daily celebrations of the Holy Eucharist.

NINE DOLLARS per communicant is about the proper ratio for the diocese in the Nation-wide Campaign budget. Weaker dioceses throughout the Church are reaching or exceeding this amount and it is hoped that Connecticut with its 47,000 communicants will reach this per capita.

THE NAME of the Bishop of the diocese appears in the list of over two hundred clergymen throughout the country who have requested President Wilson "to exert all possible influence to remove the Sultan for ever from governmental control of every part of Europe."

A NEW CHURCH is among the possibilities in Christ Church parish, Watertown (Rev. Francis B. Whitcome, rector). An expert who has investigated the present edifice reports its condition far worse than had been anticipated, and strong sentiment exists in the parish that a new church better representing the strength and position of Christ Church in the community ought soon to be built.

AT A PROPOSED mass meeting of the women of the New Haven Archdeaconry in St. Thomas' Church, New Haven, on the 16th Mrs. Acheson, the diocesan president, will set forth the aims and purposes of the Church Service League.

THE VESTED choir of St. Paul's Church, New Haven, sang on Palm Sunday evening the Passion Oratorio, *O Lamb of God*, by W. W. Gilchrist. This is the first time this Oratorio was sung by any Church choir in the state.

THE NEW HAVEN Girls' Friendly Lodge is now an accomplished fact, as the building

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was opened the first of March. The movement to establish a lodge in this college city met with general endorsement and apparently met a felt need. The work of raising funds to buy a permanent building is being carried on and the work of the coming year in temporary quarters, it is hoped, will prove an incentive toward completion of the necessary sum.

THE SUCCESS of the New Haven Church Normal School of Christian Nurture is creating a demand throughout the dioceses for establishment of similar schools in other centers. As the diocesan board has definitely endorsed this work, it is expected the plan will be extended to all the larger centers in the diocese during next fall and winter.

THE BROTHERHOOD chapter of St. Paul's Church, Wallingford (Rev. A. P. Greenleaf, rector), is building up a goodly record of worthy things accomplished. A men's Bible class with an enrollment of thirty has been organized, and on the third Sunday in the month the evening service is made a special service for men. Much interest too is being taken in the new "associate membership" plan.

CHRIST CHURCH Cathedral, Hartford, has taken a forward step in the way of religious education by electing the Rev. George H. Heyn, rector of Trinity Church, Portland, Canon of Religious Education on the Cathedral staff. The new Canon will have charge of all educational matters centering around the Cathedral.

ST. PAUL'S CHURCH, New Haven (Rev. Henry Swinton Harte, rector), is planning to observe the ninetieth anniversary of the consecration of the church by Bishop Brownell on April 22, 1830. Plans for the celebration are in the hands of prominent laymen and the tentative programme calls for a public service and reception on the evening of April 21st and a memorial Eucharist on the morning of the 22nd. The occasion will be made a general reunion for all former rectors, clergy, and members of the parish.

BISHOP BREWSTER will conduct a quiet day for deaconesses on Saturday the 17th at St. Hilda's House, New Haven.

EASTON

WILLIAM F. ADAMS, D.D., Bishop

Opposition to Merger—Votes for Women De-  
feated

THE QUESTION of a merger with the diocese of Delaware has been disposed of temporarily at least, and the way of it is causing some little discussion both within and without this diocese. Shortly after the death of Bishop Adams when the Standing Committee (Rev. George C. Sutton, D.D., president) was planning for a special convention, Bishop Murray of Maryland as head of the Province suggested an informal meeting of the Standing Committees of Delaware and Easton. Dr. Sutton let this invitation be known throughout the diocese, and before he had time to call a meeting of the committee replies were coming in from all quarters asking that no meeting, although informal, be held with the Standing Committee of Delaware. The replies were numerous and represented nearly all parts of the diocese, so that Dr. Sutton notified all concerned that there would be no meeting.

Friends of the merger still insist that there is a possibility, but others claim that the call for a special convention is so worded that the matter cannot be formally discussed at the convention which meets on April 20th, at Trinity Cathedral, Easton.

At present a number of vacancies in the diocese will leave the clerical vote comparatively small. Under state law and the canons each parish, no matter how large, is entitled to one lay delegate. The total number of parishes is less than thirty.

The whole diocesan situation is serious as this election is faced. The diocese paid Bishop Adams but \$2,500 per year, with no traveling expenses and no allowance for secretary. The salaries of the clergy are low and there is much talk now of an entire diocesan readjustment.

A BILL INTRODUCED into the Maryland legislature to permit women to vote for vestrymen and wardens in the annual elections was defeated at the present session. The bill evoked practically no discussion as it was foreseen that like all attempts to amend the Vestry Act of 1789 it would fail.

THE Rev. W. D. GOULD, Jr., rector of Christ Church, Cambridge, Md., as a result of the Nation-wide Campaign, is now receiving a salary double that received two years ago. The parish has made phenomenal growth during the two years, and has taken over three nearby mission stations.

CHRIST CHURCH, Kent Island, is expecting to build a new rectory shortly. The Rev. Hunter Davidson has brought about extensive improvements during the past year.

FLORIDA

EDWIN G. WEED, D.D., Bishop

Council Meets at Palatka

LIVE OAK not being able to entertain the diocesan council, owing to unexpected developments, the Bishop has accepted the invitation of Palatka, and the council will meet in St. Mark's Church. After the serious fire at Sewanee, when the Military Academy was burnt out last winter, many of the boys have been temporarily housed in the old Putnam Hotel at Palatka, which has given the local Church quite a start. The rector, the Rev. I. H. Webber-Thompson, has taken full advantage. During his brief rectorship, wonderful interest has been shown, and a new church and parish house have been planned. Much new membership has been

added, and the council in May will visit a parish thoroughly alive to its opportunities.

KANSAS

JAMES WISE, D.D., Bishop

Emperor's Community Picture Service

THE MEN of the Brotherhood of St. Andrew in St. Andrew's Church, Emporia (Rev. Carl W. Nau, rector), are still having wonderful success with their down-town community picture service held the first Sunday evening in each month at the Electric Theater. One of the features is the singing of hymns by the congregation. The services have created much interest and comment and inquiries have been received from all over the country asking detailed information as to how services are conducted and where the pictures may be procured. The rector was invited to contribute an article on the Relationship of the Motion Picture to the Church for the February number of *Teaching*, a monthly publication devoted to Visual Education, and put out by the extension department of the State Normal School.

THE BISHOP gave an address before the Life Underwriters' Association of Kansas at their state convention in Topeka on March 20th. His subject, Why the Public Believes in Life Insurance, was very enthusiastically received.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Parish Freed of Debt—Men's Branch of Church  
Mission of Help

ON MARCH 22nd Bishop Burgess visited Trinity Church, Brooklyn, for confirmation. Twenty-three candidates were confirmed. At the same time there was presented to the Bishop the cancelled mortgage which had encumbered the Church property for thirty-three years. Two years ago the mortgage was \$10,500, and determined effort was made to pay it. This effort has now been crowned with success, and during the summer the church will be renovated preparatory to consecration in the fall. The present rector, the Rev. Jacob Probst, came to the parish in 1917. During the final effort for

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A questionnaire, which sought to obtain not only facts, but their meaning, was sent to chaplains, Y. M. C. A. secretaries, army officers and men. To the data secured were added the results of many interviews both in the A. E. F. and at home, and of an extensive correspondence. This mass of carefully analyzed evidence is presented as a challenge to the Church, and to the individual. Cloth, 1.50.

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the mortgage, the parish entered the Nationwide Campaign, and its extra-parochial offerings of \$97 in 1919 will be increased to over \$600 in 1920.

AT A RECENT meeting of the men's club of the Church of the Incarnation, Brooklyn, the speakers were Miss F. Clawson, trained worker for the Church Mission of Help (L. I. branch), and Miss Lewis, acting chairman of the same. After the addresses, every man became a subscribing member and \$25 was voted from the treasury, with a promise of a larger amount later on. This gives the men's club of the Church of the Incarnation the proud distinction of having formed the first men's branch in the diocese of this worthy and much needed work.

#### MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

#### Will Continue Work of Spiritual Healing— Church School Institute

THE CLERGY of both Minneapolis and St. Paul are planning to carry on the work begun by Mr. Hickson in the missions at St. Mark's Church, Minneapolis, and Christ Church, St. Paul. The details will be determined later. Meantime, reports of the great help received by individuals are coming in and requests come from people of all creeds that the Church continue this kind of work.

A CHURCH SCHOOL INSTITUTE was held in St. Peter's Church, New Ulm, on March 8th. Addresses were given on The Rural and Small Town Church School, by Bishop McElwain; Church Organizations, by Miss Elizabeth Yardley, diocesan secretary of the Church School Association; The Challenge to Adults for the Church School, by the Rev. W. L. Johnson of St. Peter, and the Church School Faculty, by the Rev. C. W. Baxter of New Ulm. The institute ended with the administration of confirmation.

#### NORTHERN INDIANA

JOHN H. WHITE, D.D., Bishop

#### Parish House for Fort Wayne

THE VESTRY of Trinity Church, Fort Wayne (Rev. E. W. Averill, rector), on March 23rd unanimously decided at once to build a new parish house, as the present building has become inadequate. The new building will consist of basement gymnasium, dining-room, and kitchen, and play-room for scouts and choir boys; class rooms, guildrooms, schoolrooms, and offices on the first floor; and an auditorium seating four hundred people, with stage and dressing rooms, on the second floor. A canvass will be initiated immediately after Easter to raise the funds needed.

#### OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.

#### Preaching by Practice at Miami

WHEN CHRISTIAN ministers are willing to go down into the depths and there serve the individual as their Master did, instead of attempting the impossible task of reaching the people in mass, most of our greater social problems will disappear. This truism of the Gospel is being tried out in Miami by the Rev. Jesse Samuel Wicks, in charge of the little mission of All Saints'. Going down among the submerged tenth, for some of his material, he organized a boy scout troop and provided each boy with a warm winter suit. Those who can sing he is

training for choir service. Under the direction of Mrs. Wicks the girls were organized into a home economics and art class, in which among other things they are learning to make themselves dresses, Mrs. Wicks supplying materials from remnant stocks purchased from several stores.

On Saturdays a story hour is conducted for the children, and sandwiches, cakes, and apples are served to them. American hero stories are told and ideals of healthful living are held up. Boys and girls are learning the beauty of cleanliness.

Because he feared the children would not go to Sunday school simply because he invited them, Mr. Wicks organized a group of men with automobiles whose Sunday "joy ride" is taken in the morning when they gather the children of the poor and neglected and bring them to church. If they prefer some other church they are taken there!

Thus men as well as children are interested, and the ideal is to get every child into some Sunday school. The headquarters of this work is in a small rented hall over a grocery.

Mr. Wicks is founder of the Society of the Sermon on the Mount, an interchurch organization emphasizing the need of Christian practice.

#### SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

#### Aid for the Colored Work

ARCHDEACON BASKERVILLE will be in New York for the next two weeks in the interest of colored missions in the diocese. In a letter he states: "We have never been harder pressed than now for funds to carry on our much-needed mission work. The great movement of the Nation-wide Campaign has interfered with many contributions which used to come to our work, and we cannot hope to get any aid worth while from the Campaign until next year."

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

#### Mr. Hickson's Mission—Funeral of Lieut. Burton

PRAYERS of thanksgiving for the recovery of Bishop Vincent have been said in all the churches of the diocese. He is convalescing at Atlantic City.

THE DATES of Mr. Hickson's visit to Cincinnati have been changed to April 14th and 15th, and he will be at Columbus on April 16th and 17th. He will address the clergy of the city on Wednesday evening April 14th. The healing mission is to be held at the Cathedral.

So far the attendance at the Lenten noon-day services at the Lyric Theatre has exceeded that of 1919 by 525. The average attendance has been 440.

THE FUNERAL of Lieut. Casper Henry Burton was held from Grace Church, Avondale, on March 27th. The Rev. George Heathcote Hills, rector of the parish, the Rev. Father Spence Burton, S.S.J.E., brother of the deceased, and the Rev. C. E. Boggess officiated. The casket was draped with the British Union Jack and the Stars and Stripes.

In the Cincinnati *Enquirer* an account of his life states that a wound received three years ago, when he helped to storm the Hindenburg line as a member of the British Expeditionary Forces, caused the death yesterday of Caspar Henry Burton, Jr., 32 years old, at the home of his parents.

"A piece of shrapnel which entered his

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lung at the battle of Arras never was removed, because an operation was deemed inadvisable. Physicians believe it gradually worked its way against the heart.

"Mr. Burton, a graduate of the 1909 class at Harvard, was associated for three years with Dr. Wilfred T. Grenfell in Labrador. He was engaged in this work when the war began. His associates in Labrador, all British subjects, left for service and he sought to go, but was restrained by entreaties from Dr. Grenfell who asked him to remain and help in Labrador. In 1915, however, he joined the Red Cross as an officer. In October of that year he sought active service and enlisted as a 'Tommy'. One year later he was promoted second lieutenant and assigned to front line duties. He was in numerous engagements until his wounds in May 1917 forced his retirement from active service.

"His services at the battle of Arras brought a citation from R. F. Quinney, major general in command of the Thirty-third British division.

"After he had recuperated from his wound Lieutenant Burton was sent to Ireland to train Irish troops. He was engaged in this work when the United States entered the war, and immediately he sought transfer to the American forces. This was granted and in March 1918 he joined the headquarters of the Second Army corps as a first lieutenant. He served with that organization until he was discharged."

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop  
TROY BEATTY, D.D., Bp. Coadj.

At St. John's Church, Knoxville

THE MEN'S CLUB of St. John's Church, Knoxville, has presented a sedan car to the rector, the Rev. Walter C. Whitaker, D.D., and the vestry have made generous provision for its upkeep besides taking out the desirable insurance policies. Repairs and improvements to the church and rectory are proceeding, though the church will not be ready for use before September. The cost of these different pieces of work will exceed \$50,000. The diocesan convention will be entertained in the parish house on May 4th and 6th, and arrangements are being made for large attendance. The rectory will be ready for occupancy by April 15th.

VERMONT

ARTHUR C. A. HALL, D.D., Bishop  
GEORGE Y. BLISS, D.D., Bp. Coadj.

During Lent

STORMS and the "flu" have sadly interfered with programmes during Lent. On two successive Sundays the Bishop Coadjutor was unable to reach his destination for an appointed visitation on Sunday. Two missions have been held from Passion Sunday to Palm Sunday, in Burlington by the clergy of the parish, and at Richford by the Bishop Coadjutor, who gave Holy Week to Swanton. At St. Paul's, Burlington, Bishop Hall has given an exposition of St. Peter's first Epistle on all the Thursdays through Lent. He spent Mid-Lent Sunday at Montpelier, and Palm Sunday at Rutland, where in the evening Maunder's cantata, *Penitence, Pardon, and Peace*, was reverently and helpfully performed in Trinity Church, with the assistance of musicians from the Congregational society. A branch of the G. F. S. has been established at Rutland by the Rev. Morgan Ashley, and after three months' probation over thirty members were admitted on the Feast of the Annunciation. The Bishop spends Easter at St. Albans.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Consecration of Gowanda Church—Healing Mission

ST. MARY'S CHURCH, Gowanda (Rev. W. Edmund Nixon, rector), was recently consecrated by Bishop Brent. This Church was built in 1902. The Rev. Mr. Nixon ministers not only to St. Mary's but also to what is usually called "the pagan end" of the Cattaraugus Reservation, where we have had a church for several years, as well as at the other end of the Reservation, some seven miles distant. Strange to say, in the Nation-wide Campaign Survey no mention is made of work among the Indians in New York State.

THE MINISTRY of healing has been established in Christ Church, Pittsford, by the rector, the Rev. Van Rensselaer Gibson. This includes preparatory instruction, scripture studies, prayers for guidance and increase of faith.

"GREATEST OF THESE IS LOVE"

PITY THE loveless!

Whatever else one has, if he has not love, he is pitiable; but if one has nothing else and has love, he is enviable.

Life's greatest masquerade is that of the unloving and the unloved; for there is no possession the lack of which one strives so hard to hide.

Multitudes there are who seek satisfaction in something less than love—calling it greater—like popularity, or wealth, or art, or knowledge, or good works or petty "affairs of the heart" or lust, and their path through life is strewn with tell-tale broken baubles while their hearts are gnawed by consciousness of the great failure.

Love lingers but a brief space with small souls and quickly departs where there is no virtue. It withstands misery without complaint, but will not long company with vanity, envy, or deceit, though they offer the luxury of palaces.

Love is life.

Without love people do not live; they shrivel up and eke out an existence of self-pity.

Love is fire—and all true life is conflagration.

Love is ether—embracing space, bearing light on wings of incredible swiftness and in utter quiet.

Love is radium—diffusing energy, penetrating utmost depths.

God is love.

We do not say "love is God" but "God is love".

Herein lies the difference between simpering emotion and empowering passion.

Where love is god it brings the curse of all idolatry, being made in the image of the devotee. Its liberty is license, for there is no recognition of the law of self-restraint; its privileges are ways of degeneration, for it evades the exacting conditions of all worthiness.

Where God is love, it has been discovered that love is more than charity and mercy and throbbing heart, that, indeed, it is as well justice and righteousness and sternness; that it is a chastening rod as well as enfolding arms; that it is three parts of renunciation to one of possession.

Love abides.

Unnumbered centuries have been powerless to destroy it.

Love is greatest.

Without it faith is a skeleton and hope a mirage.

Love is Eternity come to dwell in Time.—E. M. C. in *St. John's Evangelist* (St. Paul).

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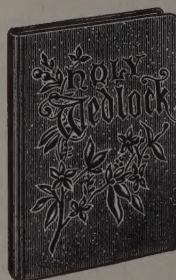
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